THE

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THE receipts for the month of January, and for the five months of our financial year, are here presented and require the prayerful consideration of our readers: —

	January, 1894.	January, 1895.
Regular donations	$48,230.17	$45,686.33
Donations for special objects	8,173.45	4,160.91
Donations for the debt	1,638.47	2,238.92
Legacies	17,794.42	22,561.16
	$75,836.51	$74,647.32

	5 mos. last year.	5 mos. this year.
Regular donations	$185,155.19	$175,780.15
Donations for special objects	21,440.80	16,489.66
Donations for the debt	29,084.82	4,400.40
Legacies	43,703.10	72,923.27
	$279,383.91	$269,593.48

Decrease in regular donations, five months, $9,375.04; decrease in special donations, $4,951.14; decrease for the debt, $24,684.42; increase in legacies $29,220.17; net loss, $9,790.43.

What can be said which will bring to the understanding of the readers of the *Herald* a full comprehension of the gravity of the situation set forth in the above figures? Are the churches ready to say that missionaries must be called home and the work abroad curtailed? That is just what these figures mean and what must be the inevitable result unless there is general response exhibited in increased gifts. This falling behind cannot continue without cutting vitally into the organized work of our Board.

THE Turkish government has withheld or much delayed the mail of our missionaries at Bitlis since the massacre. Owing to this fact there was some solicitude expressed by the missionaries at Erzroom and Mardin. Under these circumstances a letter was received from Mr. Cole, of Bitlis, stating that they might be compelled to flee from the city, in which case they would probably go to Mardin. As soon as such word was received here representation of the circumstances was made to Washington and a cable order was sent to Judge Terrell at Constantinople to see that the Americans in Bitlis were thoroughly protected. A message from Bitlis by telegraph two weeks later than the first communication which gave solicitude announces that all there are safe. We have confidence and assurance that our own government will render all necessary protection to the Americans in Turkey. Secretary of State Gresham has no intention of leaving American interests there unprotected.

THE sad news comes to us of the death of Miss Harriet A. Lovell, of Marash, Central Turkey, from malignant malarial fever. This beloved missionary was a native of Flint, Michigan, received her education in the schools of that city and afterward in the National Conservatory of Music in New York city, and at the University of Michigan, Ann Arbor. Less than two years ago she reached her field of labor, but had already endeared herself to the missionary circle.

A letter from the Rev. L. O. Lee, of Marash, pays a high tribute to the character, capabilities, and usefulness of this young missionary. She brought to her work both wide education and high ideals. In her music classes she was ever urging upon the girls that the object of all their training was not merely some accomplishment, but divine praise. A clear mind, moral earnestness, and youthful enthusiasm were so combined in this well-poised nature that the college was permeated with her influence and now mourns deeply its great loss.

In answer to the question as to when she decided to become a missionary, she replied: "I decided to go as a missionary at an early age, perhaps ten. I often renewed the decision and made it final in the spring of 1890. Then I began active preparations. My earliest purpose was to do the greatest thing I could for Him who so abundantly blessed me in my own heart. The choice of this profession was undoubtedly caused by the missionary atmosphere of my home." In a mysterious way the purpose and plan of a lifetime is cut short by death. The home is bereaved, but blessed. The mission suffers a loss, but God leads.

SINCE the last issue of the *Herald* there has been little change in the general situation in Turkey. Letters which come from all parties fully confirm the horrors that were reported in the earlier communications. In many places the Turkish soldiers who were prominent actors in the atrocities are speaking very freely. Some boast of their deeds while others attempt to defend themselves by stating that they were under orders and could only obey their superiors. Reports have come from all parts of the country surrounding the scene of the atrocities, men who know whereof they speak, not all Americans nor connected with any American organization, and they concur in the main features of the terrible event. There is no longer place for doubt as to the horrors which were perpetrated in the Sassoun region.

THERE is but one sentiment of grief in all evangelical circles, over the death of Rev. A J. Gordon, D.D., pastor of the Clarendon Street Baptist Church. A profound student of the Bible, a lover of righteousness, a genuine reformer, an evangelist of power, an author of repute, an active friend of missions, his death creates a vacancy in the religious circles of Boston and, in fact, our country which it will be difficult to fill. Dr. Gordon was the Chairman of the Executive Committee of the American Baptist Missionary Union and was thoroughly familiar with the foreign missionary work of his denomination.

THE Church Missionary Society of England sent out ninety missionaries last year. The policy was urged by many of its supporters not to send men until the money was at hand. The society decided upon a broader plan, declaring that while every effort should be used to promote economy it would be unwise to pursue a course which would check the zeal and faith of so many friends of the missionary cause of every name.

UNDER the supervision of our missionary in Austria, Rev. A. W. Clark, D.D., 16,539 portions and entire copies of the Bible were distributed during the year 1894. The American Bible Society has the general direction of this Bible work. We believe that this sowing of seed will have an abundant harvest.

WE desire to call the attention of our readers to the letter on another page, written by Dr. Atwater, of the Shansi Mission. It is an appeal containing the utmost intensity of feeling, and gives a picture of a great need which the churches must certainly be prompted to relieve speedily.

THE following is a suggestive illustration of the fidelity of Protestant Christians in Turkey: —

"A characteristic incident occurred in —— on Sunday, December 23. We have in that city a cruel, utterly unscrupulous military pasha, who has received the highest decorations at the disposal of his imperial master.

"On the Sunday mentioned the pasha called one of our faithful Protestants, who keeps a crockery and glassware store, and ordered him to open his shop and bring a lamp chimney. The Protestant answered that it was his Sabbath and he could not do business on that day. The pasha got angry and insisted, saying, 'I order you to open your shop; do so at once,' to which the other answered: 'You are my civil superior, and I must obey you in all things which do no violence to my conscience. You order me to open my shop, but God orders me to keep it closed to-day. I must obey God rather than you.' The pasha then struck him a severe blow in the face and said he would put him to the torture and would even kill him, to which the brother answered: 'You have power over my body; you may crush my bones and pick off my flesh, but I cannot disobey God.' The pasha got wild and said he would break the shop open, and ordered the man to go at once and turn the key in the door. Again the answer came: 'I dare not even turn the key. You of course will do as you wish. The shop is not mine to-day; it is in God's keeping; I have no care or responsibility for it; I become its master to-morrow morning.' Thereupon the pasha, beside himself with rage, ordered the man out of his presence and sent for soldiers to beat him. The brother took advantage of the dismissal from the pasha's presence to escape to his house.

"The next day the pasha, having thought better of the matter, sent a soldier to the brother's shop with a lame attempt at apology. He also called himself and purchased $3 worth of articles and went off without paying for them, thus levying a fine upon the brother's Christian integrity."

DR. PORTER, of Pang-chuang, in the North China Mission, has just republished in pamphlet form a very valuable paper on "Physical Healing as a Means of Grace," which he first presented in the Shantung Missionary Conference of 1893. The place of healing in the earthly work of our Lord is clearly stated, and the important aid which it brings to all missionary effort is fully and ably argued. Physical healing bears to modern evangelistic labor a relation not unlike that of miracles to the original mission of our Lord, calling attention to such work and lending it authority. The methods of medical missionary work give it a peculiar fitness to lead the way to spiritual awakening and renewal;

especially does the missionary hospital prove an effective means of grace. The actual results of medical work prove it to be among the most effective means of drawing men to repentance and faith and to an active Christian life.

No one can read this little pamphlet of thirty-three pages without feeling a fresh interest in this important form of missionary work and a deepened gratitude for the inestimable blessings with which the gospel comes to the nations that know not God.

ADVICES from Honolulu report an armed revolt against the Republic, breaking out on Sunday, January 6, and continuing with varying fortunes for four or five days. At last accounts the rebels were conquered and scattered, and order under martial law was everywhere maintained. Though the actual outbreak was sudden and found the forces of the State for the moment unprepared, it had been known for some time that the elements of disaffection were preparing for some such movement, and after the first shock of surprise the forces of the government were promptly called out and effectively handled. The leaders in the outbreak were restless, desperate men; the motives which animated the movement appear to have been enmity to the present government, a desire to see the ex-queen restored, a false loyalty to the native race, and perhaps foreign jealousy of a government known to desire annexation to the United States. It is a splendid proof of the strength of the Republic and the competency of its leaders that in so short a time, with no aid whatever from any foreign power, so considerable a revolt has been checked and its power completely broken. It is to be hoped that the leaders will receive such summary punishment as effectually to discourage any further attempts to restore the queen and give to the islands the promise of lasting peace. All that has been gained for the islands by our missionary work there, the interests of order and civilization and Christianity are involved in the stability and permanence of the liberal and progressive government which has replaced the despotism and corruption of the late monarchy.

THIS delightful message has come to us through Mr. Hazen, of Manamadura, South India, showing how fully our missionaries and native Christians believe in prayer and how wonderfully God answers. "Last year our women at their weekly prayer-meeting asked for 100 additions to the number in our station and the Lord gave 200. Encouraged by that we have all taken hold and asked for 300 this year, and we have got them. We asked for fifteen souls in Manamadura village, and we have got them. Bless His holy name! Of their own accord and without any stimulus from us they have maintained a daily prayer-meeting here for three weeks from this ingathering."

ONE of our faithful missionaries in the Shansi Mission, writing concerning the debt upon the Board, exclaims: "How dreadful! And the intimation that some mission of the Board will have to be given up, possibly the Shansi Mission. God will surely avert such a calamity! I cannot think of it. I cannot think of coming home. Indeed I would sacrifice half my salary or remain alone rather than give up. Just now when the work and labor of so many years is beginning to tell must we be called upon to leave it? What will become of our Christians? Must we leave this work which God so graciously protects us in doing in spite of war and danger of every kind, all because of lack of money which Christians at

home have, but are not willing to give to God? When I was in the seminary we were often told that if men could be found, the money would be forthcoming. The men are here. Where is the money? Let the Church be covered with confusion and shame that such a condition of things can exist!"

AMONG the conveniences used by Dr. Shepard, a missionary physician at Aintab, Central Turkey, was a telephone extending from the hospital to his home. Dr. Shepard is so highly esteemed in Aintab that he can ordinarily do as he likes. But in this case as soon as the wire was stretched a complaint was lodged with the government against this unlawful thing. It has been found that a telephone is the "petty abhorrence of the Sultan," and so the suspicious thing was put under an injunction and reported to Aleppo and thence to Constantinople, and from the central government came the imperative order to "confiscate" the thing, paying full price and the costs. The machine was packed up and turned over to the government for its full equivalent, and in the terms of the State Department "the incident is closed."

A GOODLY number of our Young People's Societies of Christian Endeavor have sent us generous contributions for the support of village schools in Turkey, India, and China. These gifts came in response to the appeal made for Christian Endeavor Day last year. These village schools are centres of missionary and spiritual activity where the youth are trained not only to a better knowledge, but a knowledge of spiritual things. We still have a large number of schools under the care of the American Board, and feel that our young people can do no better work than to give assistance to the young people of other lands. We shall be glad to receive contributions from the Endeavor Societies, and will in return send to all such societies letters describing the work accomplished on the field at least once each quarter. The contributions from our Endeavor Societies during the past year are very much in advance of any previous years.

REV. F. E. CLARK, D.D., during his recent trip abroad, paid a visit to our mission in Bohemia, spending a Sunday in Prague. While speaking of the admirable work being done by our missionaries, Clark and Porter, he adds: "The native pastors whom I saw, particularly Pastor Adlof, impressed me as of unusual ability. While the police restrictions prevent the building of ordinary churches, the audience rooms in the pastors' houses were convenient and quite commodious, seating I should think from 100 to 200. The congregations filled them entirely, and there was a large proportion of men, particularly of young men, in the audience. The singing was hearty and devotional, and while the salutations after the service were not strictly in accordance with our American notions, they showed the warm hearts of the Bohemian Christians and their literal interpretation of the apostle's prescribed kiss of peace. On the whole, I think we may be very grateful that for so long a time the Lord has caused increasingly to flourish this vine of his planting in the land of Huss. If the fact is not known to all, you will be glad to know that the name of John Huss is carved in imperishable stone on the magnificent new Bohemian Museum as one of the most distinguished worthies of Bohemia, though it was only after a somewhat protracted struggle with the more bigoted members of the Catholic party that this was allowed."

In the recent discussion in Congress, which has resulted in the appointment of two consuls, one at Erzroom and one at Harpoot, and provision for their support, it was distinctly shown that several of our congressmen have become thoroughly informed in regard to the work of the American Board. This was especially true in the address by Congressman Hitt, of Illinois, who described the work of our college at Harpoot, its teachers and instructors, with the number of our missionaries, churches, and schools as well as the medical work in Eastern Turkey.

"This is not a mission about which there can be even the semblance of the charges sometimes made in regard to Chinese converts — that they are interested, are employed persons, insincere. No; they are real Christians, who intelligently understand. The Armenian Christianity is older by far than any church that we see in this Western world — older than Constantine's conversion. When our missionaries are once heard with sympathy they are welcomed to the heart of hearts of these poor oppressed Christians. That is the reason of the strength and growth of our Armenian missions. They are ours. Forty-two churches are there in that eastern part of Turkey organized by American missionaries and sustained largely by the contributions of good men and the wives and children of pious families all over the United States. The American missionary, who brings from the United States the story of the cross and civil liberty, meets attentive listeners among the suffering Armenians and is welcomed. We should not leave them unprotected."

We learn that the number of medical missionaries holding British degrees is 202, or less than one per cent. of the medical men of the three kingdoms. The number added to the medical force last year in England was seventeen.

The College Young Men's Christian Association is assuming great importance. Among the 85,000 young men connected with our higher institutions of learning, less than one half are professing Christians. The work began in 1857; in 1877, 25 Associations had been organized. At the beginning of 1895 we may report 440 Associations in our American colleges, with a membership of 25,000 young men. These Associations have a threefold object. First, to bring the students to Christ, then to guard and develop them in Christian life, and finally to send them forth to work for Christ. Mr. Wishard's journey around the world in behalf of this work in our foreign missionary colleges is well remembered on all the mission fields, and illustrates the important bearing of this movement in our foreign missionary work.

The drift of population throughout nearly the whole of the civilized world is toward the cities. This is specially the case in the United States. In England fifty-three per cent. of the people live in towns of over 20,000 inhabitants, while in India only three and three-quarters per cent. are found in towns of that size. The census also reveals the fact that ninety-six per cent. of the population of India have remained in the district where they were born or in the immediate vicinity. This fact indicates a lack both of enterprise and of means on the part of the great masses of the people. They stay where they were born, and they live as their fathers lived. But the railroads and other public works introduced by the English will speedily make a great change.

MRS. WILLIAM G. SCHAUFFLER.

BY CYRUS HAMLIN, D.D.

THERE has gone up from earth a purified spirit that has had a long and peculiar training for a heavenly inheritance. Her mortal life was from April 13, 1802, to January 9, 1895 — almost ninety-three years. She began her life as Mary Reynolds in the beautiful village of Longmeadow, Mass., and there gave herself to the service of Him who early called her to a life of peril and sacrifice. Little was then known of Turkey beyond the two prominent facts that it was the land of Moslem fanaticism and oppression, and of destructive epidemics, the plague or cholera often desolating both town and country with sudden and painful death.

MARY REYNOLDS SCHAUFFLER.

Smyrna was the one port with which foreign commerce held relations. The Moslems despised it as a refuge of "infidels" and called it *ghioour Smirne*, and the "infidels," or Christians, were largely the "offscouring" of Italy, France, and Austria.

It was proposed to Miss Reynolds to go to this city in order if possible to teach some of the children the way of life. She heard His voice saying to her as he had once said to the church of that city, "Fear none of those things which thou shalt suffer. Be thou faithful unto death and I will give thee a crown of life." She went there with the missionary Brewer and his wife. It meant something of heroic sacrifice and strong Christian faith for a maiden in a New England village to forsake home and friends and the Church of God and go forth to such an untried work. Her work in Smyrna was prosperous beyond all expectations. She had entered upon it with a certain calm intrepidity of character which surprised those who judged that nothing noble and heroic is to be looked for in a delicate female frame. Her school almost overwhelmed her by its success. There was a remarkable poise and balance in her character, a calm

acceptance of whatever God should appoint, that enabled her cheerfully to pursue her labors amid the devastations of the plague and the excitements of threatened revolutions.

After four years of this Smyrna life, made remarkable by the establishment of the first missionary school in the Turkish empire, and demonstrating the possibility of immediate success, a variety of concurrent circumstances, all foreordained, came to pass, which led to her marriage to the Rev. W. G. Schauffler, the already distinguished missionary in Constantinople. Thenceforth her home was to be in Constantinople with journeyings oft into South Russia and Austria, accompanying her husband in his missionary labors. The Spirit of God seemed to go with them. Wherever Dr. Schauffler went a revival went with him. In Russia he preached only to the Germans, always with two Russian gendarmes at the door to see that not even a Jew or a Moslem should enter. They had good reason to fear him, for the spiritual work which he initiated did not die out; and in defiance of Russian law and secret police it has spread to the members of the Russian Church, "holy," "immaculate," "orthodox"; and something like 200,000 Stundists, evangelical Christians, are now bearing in many prisons in Siberia and in the Caucasus the wrath of the church. They loved not their lives unto the death.

In Constantinople Mrs. Schauffler was a signal blessing to all the missionary families and to numberless visitors and travelers from all parts of the world. All the children of the missionaries regarded her as grandma, though I think they oftener called her mother. She was a faithful, welcome, and wise adviser in all our families, but she never broke the cords of love. She has left this world with the honor, love, and blessing of all the missionaries who have known her, and I might confidently say of all who have known her. She lived with her husband almost fifty years, and continued ten or eleven years after his departure in a peaceful and most Christian waiting for her own. And so nearly all her early associates had gone before her. She had mourned for them, not they for her. But did they not wait for her on the other shore? Did they not wonder at her long delay? And when her approach was announced did not they who knew and loved her on earth gather in great numbers to hail her welcome to the sinless and deathless shores? And I see her countenance as she approached perfectly radiant with the life and love of the new creation. "Behold I make all things new."

MRS. KATE POND WILLIAMS.

In the sudden death of Mrs. Kate Pond Williams, of Auburndale, Mass., which occurred January 23, the foreign missionary work has lost a constant and tried friend. She was born at Vernon Centre, N. Y., August 28, 1831, and studied at the Young Ladies' Institute, Pittsfield, Mass., and at Mt. Holyoke Female Seminary. In the latter institution she was for five years one of the teachers. As Miss Pond she accepted an urgent call to go to Harpoot, Eastern Turkey, and take charge of the Girls' School. After a short and most successful service in Harpoot she became the wife of Rev. William F. Williams and with him went to Mardin, where she lived for five years, until the death of Mr. Williams. Being

in feeble health she returned to America, but after a brief season of rest she was transferred to the Western Turkey Mission to take up work in connection with the Constantinople Home, now the American College for Girls at Scutari, where she remained for nearly ten years. For the past five years until her death her home has been at Auburndale. She was considered by all who knew her as a most remarkable woman in the richness and variety of her Christian experience and in the fidelity and cheerfulness of her life. Dr. N. G. Clark writes of her: —

"I know of no woman who has had a greater sphere of influence and exercised it more wisely and judiciously. I have noticed her personal character and well-balanced mind and wonderful good sense. The secret of her power lay in her sweet Christian spirit and her union to Christ. She drew her inspiration from the living fountain by faith and prayer. She was to be congratulated upon her wide range of opportunities. Her grand work in the American College for Girls is still going on, still lives in the lives of many of her pupils, and will continue for the century to come."

"When called from this position of commanding influence her character shone no less brightly in the more secluded sphere of a home where she was the stay of an aged and invalid mother, the loved counselor and companion of her children, the light and joy of all the daily life. From this home, as from her earlier post, it seemed that she could not be spared, but she was needed in some other, doubtless some wider, field of service, and suddenly God took her to himself. As she was returning from the city it was noticed on the train that she had become unconscious. Kind neighbors took her to her home. Children and dear friends did all that could be done to call her back. But all was in vain, and in a few hours, without the pain of farewell, without anxious thought for those who seemed to need her so much, her spirit passed to the higher life."

HISTORICAL SKETCH OF THE SMYRNA FIELD.

BY REV. LYMAN BARTLETT, SMYRNA.

THE Smyrna station field comprises all the southwestern portion of Asia Minor, including many places of historical interest, notably the sites of the Seven Churches of the Revelation. (Of these seven cities Smyrna and Thyatira, as we shall see, have long been centres of gospel work; Pergamus and Philadelphia are still waiting in vain for evangelical truth, while the remaining three present only wastes of prostrate ruins.)

This field embraces a territory some 270 miles long, by 150 miles wide, and is larger than the State of Ohio, or equal to all the New England States except Maine, and must contain a population of not less than 3,000,000 souls, more than one half of whom are Mohammedans, the remainder being largely Greeks and Armenians, with many Jews also in the seaport towns.

The city of Smyrna is located at the head of a bay of the same name, with a population of 250,000, of whom more than one half are Greeks. Of the remainder about 10,000 are Armenians, with probably an equal number of Europeans of different nationalities, besides Mohammedans and Jews. This

city is the chief commercial city in the Turkish empire, with a commerce yearly increasing. Its business relations with the interior towns and cities render it an important centre for evangelistic and educational work.

Following the analysis of Mr. Bowen, in his sketch brought down to 1884, the history of this field may be presented in four periods: —

FIRST OR INTRODUCTORY PERIOD.

During the first period Smyrna was visited at different times by several missionaries, some of whom remained for months at a time studying the Greek language and making tours of inspection into the interior. These were Messrs. Fisk and Parsons, Gridley and Brewer. Dr. Jonas King also made an extensive tour from Tarsus to Smyrna, passing through the whole length of the field.

SECOND OR GREEK PERIOD.

These labors were all preparatory, but no organized effort was begun till 1833, when special importance was given to work among the Greeks, for whom effort seemed more hopeful as well as more imperative from the large excess of the Greek population. During this period much was accomplished in the publication work, mostly in the Greek language. A paper was issued in Greek which in 1839 had a circulation of a thousand copies. Schools were also organized which in 1836 were giving instruction to 800 pupils. But this educational work aroused bitter opposition on the part of the ecclesiastics, and after a time nearly all the schools were closed. At one time the local governor ordered the missionaries to leave Smyrna, but this was prevented by the interference of the American Consul.

The distinctively Greek work was discontinued in 1844, and from about this time till 1870 we designate the Armenian period.

THIRD OR ARMENIAN PERIOD.

A most important work was accomplished in the earlier part of this period in the preparation and printing of the modern Armenian Bible, under the direction of the now venerable Dr. Riggs, after which, in 1853, the press and publishing department were removed to Constantinople.

Evangelical Armenian churches were organized in Smyrna in 1853, in Thyatira in 1854, and in Aidin in 1861, but the last mentioned has long been unoccupied and the church has become extinct.

The first Protestant chapel in Smyrna was erected in 1859, and was occupied as a place of worship for the Armenians until the erection, in 1881, of the present beautiful Gothic church, built wholly with funds of the Board under the direction of Mr. Bowen.

Thus the work was carried on with frequent changes of missionaries, sometimes with a fair degree of encouragement and sometimes with disheartening reverses, till 1869, when for one year the field was left without a resident missionary.

FOURTH OR MIXED PERIOD.

The fourth or mixed period may be reckoned from 1870, when Manisa (Magnesia) was made the central station and Smyrna was relegated to the rank

of an out-station, without a resident missionary. A valuable property was secured in Manisa, and gospel services were begun for both Greeks and Armenians, in the common Turkish language. A boarding school for both Greek and Armenian girls was also established, which, a few years later, assumed a distinctively Greek character, and continued thus till 1885, when it was closed in favor of the present boarding and day school for girls in Smyrna.

Between 1870, when Manisa was made the central station, and 1881, when

AK HISSAR (THYATIRA), AN OUT-STATION OF SMYRNA.

Smyrna was reinstated, the following missionaries — Messrs. Baldwin, Greene, Bowen, Brooks, Barrows, Stearns, and Crawford — with their families, besides the single missionary ladies — Misses Cull, Powers, Clark, and Lawrence — were located for a longer or shorter time in Manisa; yet, when the writer was transferred to Smyrna in 1884, not a missionary remained, either in Manisa or Smyrna, except Misses Cull and Lawrence, in charge of the school at Manisa, the entire field being left vacant by the resignation of Mr. Bowen.

GREEK EVANGELICAL ALLIANCE.

One of the important features of this period was the organization of the "Greek Evangelical Alliance" in 1883, under the leadership of Dr. George Constantine, who had come from Athens for work among the Greeks. This "Alliance" is a Home Missionary Society organized especially for evangelistic and educational work among the Greek-speaking Greeks. From the time of its organization the Board has made them a yearly grant-in-aid, always less than one half the sum actually expended in their work, while they are left to manage their own affairs, in consultation with the missionaries. Since the death of their leader, Dr. Constantine, in 1891, one of the missionaries of the Smyrna station is annually chosen a member of their Executive Committee, with an equal voice in all its plans and a share in all its responsibilities. The members of the Alliance have from the first shown a most commendable zeal and self-denial in the work they have undertaken. The places now occupied by the Alliance are Smyrna, Manisa, and Baindir in the Smyrna field, with Ordoo and Semen in the Trebizond field. At all these points the work promises well for the future. An event worthy of note here was an attempt on the part of the "orthodox" Greeks, in the spring of 1887, to check the progress of the Alliance by mob violence, but the result was rather to advertise and bring more prominently before the public the work they were seeking to destroy.

OUT-STATIONS OF SMYRNA.

The places now occupied by the Smyrna station, aside from the work of the Alliance, are Smyrna, Manisa, Aodemish, Ak Hissar (Thyatira), Afion Kara Hissar, and Bourdour, the last two being from 250 to 300 miles in the interior, east from Smyrna. There remain yet a large number of important towns and cities untouched by evangelical truth, except through an occasional visit from a colporter.

In some of them severe persecution has been very persistent, as at Bourdour in the summer of 1892, when the combined opposition of both Armenians and Greeks culminated in the burning of a house which was in process of erection by the missionary. For this loss, however, the Turkish government promptly paid the required indemnity, with which another building has been erected on the same site and is now occupied for gospel work, without further opposition and with cheering prospects.

The work in the other out-stations is also encouraging, especially so of late in Smyrna and Manisa, where the Armenians and the Greeks conduct their work in separate organizations, with able pastors laboring in harmony. Old difficulties are largely removed, and the prospect for more abundant fruit in the near future is most encouraging.

EDUCATIONAL WORK.

The educational work in Symrna has of late assumed an importance hitherto unknown, and, including the school of the Greek Alliance, about 400 pupils are enjoying its advantages.

In 1878 a small school for girls, which had been opened by Miss M. A. West on her own account, was passed over to the care of the station, and this school, under the fostering care of Mrs. Bowen, Miss Page, and their successors, has

developed into the present boarding and day school for girls, already one of the most encouraging fruits of the Smyrna missionary work.

In 1886 a spacious building was erected for its accommodation, and now, with a home of its own and a good corps of teachers, it is yearly gaining the confidence of the people, and spreading widely its influence for good.

In 1879 a Boys' School was opened under the direction of Mr. Bowen, which, with varying success and under many difficulties, has grown into the present "American High School for Boys," with a boarding department, and under the skilful management of Mr. McLachlan, especially appointed to this work in 1891, it is fast becoming one of the best training schools in the land. In 1892 a commodious building was purchased for its use, and its recent success encourages the hope that it will soon be self-supporting. In 1885 a Froebel kindergarten was opened by Miss Bartlett, the first of its kind among the Armenians in Turkey. The system has proved eminently successful in Smyrna, from seventy to eighty children uniformly in attendance, and all enthusiastically fond of their new life. The interests of the kindergarten have been greatly advanced by the recent purchase of a fine large building for its use by generous contributions of the Woman's Board of Missions.

In addition to the regular kindergarten work the superintendent has from time to time received and instructed in the system a class of young ladies, many of whom have become teachers in other stations, the system proving most acceptable wherever it is known. As a result of these efforts, there are now in successful operation in the different mission stations in Turkey sixteen kindergartens, with an aggregate of more than 600 pupils. The future of the kindergarten system presents almost boundless possibilities for the Christian training of the little children of these Oriental communities, and we anticipate its more general appreciation and its more rapid spread in the near future.

We append a list of the missionaries in the Smyrna field: —

LIST OF MISSIONARIES.

Rev. Pliny Fisk	1820–21
„ Levi Parsons	1820–21
„ Elnathan Gridley	1826–27
„ Josiah Brewer	1826–28
„ Homan Hallock	1833–41
„ Daniel Temple	1833–44
„ John B. Adger, D.D.	1834–46
„ Elias Riggs, D.D.	1838–53
„ H. J. Van Lennep, D.D.	1840–44
„ „ „ „	1863–69
„ Joel E. Everett	1845–47
„ Thomas P. Johnston	1845–53
„ Nathan Benjamin	1846–52
„ Daniel Ladd	1854–57
„ „ „	1859–67
„ Justin W. Parsons, D.D.	1854–55
„ Homer B. Morgan	1854–55
„ Edward M. Dodd	1856–63
„ T. A. Baldwin	1870–75
„ J. K. Greene	1871–72
Miss P. L. Cull	1871–85
„ Ursula Clark	1873–74
Rev. M. Bowen	1874–84
„ C. H. Brooks	1874–76
„ J. O. Barrows	1875–77
Miss H. G. Powers	1875–81
Rev. C. C. Stearns	1876–78
„ L. S. Crawford	1879–83
Miss C. D. Lawrence	1880–now
Rev. George Constantine, D.D.	1881–91
Miss M. L. Page	1882–87
„ A. M. Lord	1884–92
„ L. Bartlett	1884–now
„ N. S. Bartlett	1884–now
„ E. McCallum	1885–now
„ R. G. Jillson	1885 *
Rev. J. P. McNaughton	1887–now
Miss E. Kirtland	1889–92
„ L. M. Smith	1890–92
Rev. A. McLachlan	1891–now
Miss S. Harlow	1893–now
Isabel Saunders	1894–now
Ilse C. Pohl	1894–now

* Became Mrs. McNaughton in 1888.

MEANING OF THE DEBT.

BY REV. THOMAS LAURIE, D.D.

THAT debt! That obstinate debt! $88,000 in 1893 and then, in spite of nearly $38,000 given for its payment, more than $116,000 in 1894. What is to be done with it? Though much less is being contributed for its extinction this year than last, yet every cent of it is to be paid, principal and interest, in good honest money, even if the Board should wind up its affairs to-day, which it will never do till this world is brought to Christ. Still the debt must be paid; and in paying it we are glad to know that not one cent of it is the result of defalcation, or extravagance, or recklessness. The work could not have been prosecuted with greater prudence, or with more rigid economy either in general plans or the minutest details.

But the question is, How is it to be paid? The answer is, Not through this or that patent method, but through a more intimate fellowship with Christ. We have learned that the work cannot be carried on as a mere outflow of compassion for the heathen, for their appalling wickedness and fierce opposition would sweep away our compassion. Only the love of him who loved us, and gave himself for us, can produce the steadfast devotion necessary for its successful prosecution. It is the Lord Jesus who has made the work possible or practicable; and how did he do this? Not by merely willing that the world should be saved, not even by the most strenuous and persistent effort only, but also through suffering even unto death. It is spoken of as "the travail of his soul." Now engaging in missionary work as an act of service to Christ is essential to success even in ordinary circumstances, but as the work advances and its true magnitude comes to be seen, only this readiness to suffer with Christ is found adequate to the crisis.

The apostle most successful in this work counted everything but loss that he "might know the fellowship of the sufferings of Christ;" and this experience of Paul is full of meaning for us to-day. The church no longer asks, "Where is there an open door?" and then enters it to prosecute the work at her convenience. But the growth of the plant that is now seen to be a large and spreading tree demands corresponding room and nourishment. The venture that was made in ignorance of what would follow now demands a larger investment if we would not lose the capital already in it. We now see that we must not only enter into the great plan of God, but also carry it out in the spirit of Christ. We cannot go on unless we are ready "to fill up on our part that which is lacking of the afflictions of Christ for his body's sake, which is the church."

Then is not the pressure of this debt, the hand of God lifting us up to the level of the consecration required? And it impresses us more when we see that this divine leading is not confined to us alone but is true of other missionary boards in our own land and in Europe. Indeed further progress the world over is conditioned on entering into this fellowship with the Father and his Son Jesus Christ.

Then let none of us wait for others to pay this debt, but each one ask, "What would the Master do in my circumstances?" and do it. Even though we have already given something, let us see if we cannot do more, and do with our might

whatever our hands find to do. So will not only this debt be paid, but a solid foundation be laid for a larger work to come, and the whole church go on from strength to strength, till once more the morning stars shall sing together and all the sons of God shout for joy. We certainly owe a large gratitude to the great apostle who has shown us that in this matter it is possible for the disciple to be as his Master.

THE CENTENARY OF THE LONDON MISSIONARY SOCIETY.

THE echoes of the many and inspiring services with which our Baptist brethren in Great Britain worthily celebrated the centenary of the organization of their foreign missionary society and the movement inaugurated by Carey and his associates, have not died upon our ears before we are greeted by the notes of preparation which the London Missionary Society is making to commemorate its one hundredth anniversary. A public service was held on the fourth of November last in remembrance of that notable meeting of eight ministers, held at Baker's Coffee House November 4, 1794, at which proposals were made looking toward the establishment of a society in which men of widely different views on ecclesiastical matters might coöperate in proclaiming the gospel of Christ to the unevangelized. On the fifteenth of January special services were held at the "Castle and Falcon Inn" to commemorate the meeting held at that same inn on that day one hundred years ago, when thirty-four ministers and laymen of different denominations signed a declaration respecting the desirability of a union in foreign missionary work. The organization of the society was not completed until September, 1795, and the principal commemorative services will be held in London next September, from the 21st to the 27th, which is termed "Founders' Week." Arrangements have been made for special services during the coming months in various parts of the kingdom, including a great children's meeting at the Crystal Palace on July 27. Every effort is to be made to inform Christians of the present generation as to what God has wrought through the labors of the society, with a view both to enlarging its constituency and the deepening of interest and conviction as to the duty and feasibility of reaching the unevangelized with the message of the gospel. The opportunity for pressing home this lesson is one not to be overlooked, and we are sure that our brethren in Great Britain will make good use of this centenary.

One excellent step already taken by the Society is the issuing of a volume of 444 pages, entitled "The Story of the L. M. S., 1795–1895,"[1] prepared by Rev. C. Silvester Horne, M.A., in which, after a brief account of the origin of the society, will be found an account of the great enterprises which in Christ's name the agents of the society have prosecuted in the Southern Seas, in Africa, India, China, Mongolia, British Guiana, Madagascar, and New Guinea. It is a marvelous story indeed, bringing before us the names and work of a host of consecrated men and women, among them some of the highest abilities and of heroic mold, like Morrison and Moffat and John Williams and David Livingstone. Here are records of difficulties met and overcome; of bitterest opponents won by kindness and transformed into faithful and devout Christians; of communities

[1] Published by John Snow & Co., Paternoster Row, London. Price, two shillings sixpence.

lifted out of their sinful and degraded customs, their vices conquered, their ignorance enlightened, and the whole atmosphere about them renovated. A hundred years ago it was doubted whether heathen could be converted. But have they not been converted? A hundred years ago good men queried whether the power of the gospel was adequate or designed for the reformation of cannibals. But the story of the century's missions leaves no room for question on this point. We read not alone in the Scriptures, but in missionary history, that the gospel is the power of God unto salvation to *every one* that believeth, and that the lowest of our race may be brought to this saving faith. No organization has been more honored of God as an agent in prosecuting this divinely appointed work than has the London Missionary Society. The "Story" is admirably told in Mr. Horne's volume. With so much ground to cover, great condensation was necessary, but the author seems to have hit the happy mean between meagreness and too great fulness. For popular use the book is a model, and the pulse of every Christian, young or old, will beat the quicker as he reads the record of struggle and achievement.

There is one point in the history of the London Society which will specially claim attention on this centennial. The movement which culminated in this organization was the first and most notable demonstration of the fact that men imbued with the spirit of missions, which is the spirit of Christ, could subordinate their divergent views in doctrine and polity so far as to unite in the grand purpose of giving the gospel to the benighted. It was the supreme motive of bringing the world to Christ that brought these founders into unity of spirit and action, despite their diversity of views. The theme of Christian union has been descanted upon in countless addresses from thousands of platforms within the past century, but true ideas on this theme were never better expressed or exemplified than at the starting of the London Society. Vicars of the Church of England preached in dissenting chapels, with none to forbid. Presbyterians and Congregationalists were as one in the holy enterprise. On the sending out of the first band of missionaries the representatives of five denominations delivered addresses to those about to depart. It was this spirit of Christian unity which made those early meetings so tender and thrilling that at times "they could not proceed for tears of joy." A journal of that day writes of one of the services held in September, 1794: "Such a scene was perhaps never before beheld in our world. There was a visible union of ministers and Christians of all denominations, who, for the first time, forgetting their party prejudices and partialities, assembled in the same place, singing the same hymns, uniting in the same prayers, and felt themselves one in Christ." As expressing the thought then dominant in all minds, the Society adopted the following declaration: "As the union of Christians of various denominations in carrying on this great work is a most desirable object: so to prevent, if possible, any cause of future dissension, it is declared to be a fundamental principle of the Missionary Society that its design is not to send Presbyterianism, Independency, Episcopacy, or any other form of Church order and government (about which there may be differences of opinion among serious persons), but the glorious gospel of the blessed God to the heathen; and that it shall be left (as it ought to be left) to the minds of the persons whom God may call into the fellowship of his Son from among

them to assume for themselves such form of Church government as to them shall appear most agreeable to the Word of God."

The basis of their union was their deep conviction of the supernal glory of the blessed gospel and of their duty to proclaim it. The Church of God has learned but in part, as yet, the truth that Christian union will come, not by a nice adjustment of differences or by a uniformity of opinions or methods, but through a complete absorption of all hearts in the purpose to bring all men to a reception of God's redeeming grace in Christ.

To the principle on which the London Society was founded it has always remained true. But like our own American Board, which was established on the same broad basis, the London Society has come to depend mainly upon Congregationalists for support, not because it has sought to direct its efforts in denominational lines, but because other churches have deemed it best to prosecute missionary work in their own way. This may be expedient, all things considered. But let it ever be kept in mind that far, far above all thoughts of denominational advancement or of pushing the work of this or that branch of Christ's church, stands the great Kingdom of God, in allegiance to which all hearts should bow, and for the progress of which all prayers and efforts should be given. With all our hearts do we offer salutations to the London Missionary Society on its centennial year, wishing for it the abounding and the abiding presence of the God of missions, whose hand has been manifest in its history and whose promise for the future is so sure.

Letters from the Missions.

East Central African Mission.

IMPROVED OUTWARD CONDITIONS.

It will be remembered that the mission has experienced great trials in getting its supplies from Beira on the coast, since for a great portion of the distance dependence must be placed on carriers, whom it was difficult and sometimes impossible to secure. The following letter from Mr. Wilder, dated Mt. Selinda, December 8, indicates that in this respect a better day is near. The coming of a new class of settlers, however, will complicate mission work. Mr. Wilder says: —

"Our supplies for 1895 to July are mostly here, though some forty loads still remain at the coast, as there is small prospect of getting them this season. None of our party is on the sick list, although a little son of one of the Zulu helpers has been very ill indeed with fever. The country is looking its best in its coat of green. The weather, with the arrival of the summer showers, has ceased to be oppressive.

"The political horizon is not yet clear. We are not sure under whose temporal power we shall be. The country is literally filling up with settlers, most of them Boers, and the question how best to carry on missionary operations in a country inhabited by Boers is pressing itself upon us. We are thankful to report that respect for the American Mission seems to be on the increase.

"The advent of the *voortrekkers* brings to the mission numerous advantages. Since they came, for instance, we have been able to get all the butter and milk we require. Horses, donkeys, and pigs have been brought in at their expense and trouble. Some of the pastors have been six months on the way from the Transvaal and have lost heavily in stock. One company lost 200 head of cattle. Now

that the Eastern Railroad is laid through the low country all these animals can come quickly by the sea. Because of the large number of settlers a wagon-road is to be made to the railroad terminus, 100 miles from here as the crow flies. Thus, as we hoped when planning to begin mission work in Gazaland, we are soon to be connected by wagon and railway with the sea, and the human carriers can then be dispensed with.

"There is a resident magistrate appointed and a native commissioner to be appointed, so we are likely to have law and order assured. The natives are to pay a hut tax, which the mission will be at liberty to ask the government to use in aid in our day-schools. Finally the authority which the Boer settlers exercise over the natives will assist us in managing our native tenants.

"However, it is growing more apparent that our two stations in Gazaland are to be primarily health resorts and recruiting stations."

West Central African Mission.

PATIENT WORK AT CHISAMBA.

THE following extract from a letter from Mr. Currie gives an interesting suggestion as to the hopes and fears of the work at his station: —

"The work of this station is going on quietly and steadily. No doubt we would all be much better satisfied to see a marked work of grace among the people, but while we patiently sow and wait for the Lord of the harvest to give us an ingathering, we are rejoiced to write that the outlook is encouraging. Our congregations still keep up, though at this season they are never quite so large as they are at times, in consequence of so many young men being away, and the women being engaged in planting their fields. They have not yet learned the wisdom of resting on the Sabbath and entering into communion with God; this will come in time. Our young people have slightly increased in number and their conduct leaves us very little cause for complaint. May the Lord bless and make us more than parents to them! May he lead their young lives to a beautiful consecration to himself!"

DISTRESSING DISTEMPER.

All of the letters from this mission speak of a distemper, very much like *la grippe*, which has swept over the whole country, causing much serious illness. Of this Mr. Currie writes: —

"We have passed through the severest time of ill-health I have ever known among this people. Cholerine first came, taking away quite a number. This was followed by *la grippe*, which left the people weeping and burying their dead. Many who seemed to be recovering were brought down by bronchitis and pneumonia, and night after night we have been called to the bedside of our young people in great distress. One mother ran over with her baby and put it into my arms to see if I could help it, but it was dead. One of our schoolgirls who had been to her field the day before passed away. A man died on the road between his village (Chisamba) and here. Several of our young people barely escaped. Thank God it is now over and all left are well!"

A VISIT TO CHISAMBA.

We make a few extracts from letters received from Mr. Woodside, of Sakanjimba: —

"I had never been to Chisamba, and that was a good time to go. I was pleased to see the place and the work that is going on there. We saw the place at the best time of the year. The location is not all that one might wish, but it has its good points. They are within reach of a large number of people. They will need to exercise much care as to their health.

"The work is very prosperous. There is no doubt but there has been a good foundation laid, and we may hope for much from there.

"On our way both going and coming we stopped at Kuanjulula, of the English mission. Since we are here in Sakanjimba we are near that station, and there has been considerable friendly intercourse between the members of the two missions.

"Work with us is moving along, but not as fast as we should be glad to see it. I began school with the boys two months ago. The attendance has been very irregular. It may be better after the busy time of planting is over. The men and boys about here seem to work more in the fields, I think, than at Bailundu. Our Sunday services average about seventy-five, perhaps two thirds men."

WANDERERS RETURNING.

Mr. Stover, writing from Bailundu, gives an interesting account of the return of several who had wandered away from the faith: —

"One came back long ago and has done well ever since. Another came recently, but has not quite settled into his old place yet. The two most intimately concerned have been here on a visit, and the one who was a church member prayed with me and promised to keep on praying, and a short time since I heard that so far he is keeping his promise. But best of all is Nunda. He was mourned for as one dead. He left everything; married his wife by native ceremony, and lived like a native. When the king's servant had a whiskey drink at Moso's father's village and I went down to help Moso keep order, Nunda was there among the drinkers. So far had he fallen! But he could not rest. He has acknowledged his sin, been married by Christian ceremony in acknowledgment of his sin, and has publicly reassumed the vows of the church before being admitted to communion. The testimony of one and all is: 'It makes fear to leave the words.' It may have a good effect upon Nunulu's friends that he was so ill here and recovered, whereas his brother was ill at home and died."

Western Turkey Mission.

THE GIRLS' SCHOOL AT MARSOVAN.

MISS FRANCES C. GAGE presents an interesting glimpse of the Girls' School at Marsovan and the spiritual atmosphere which pervades all its work.

"We began school with ninety-four pupils, I believe, but during the term we have had in attendance 114. Some who began have not continued, either because of lack of money, or acquirements, or application to work. To-day we have 102 in attendance — as bright, attractive, and really good a set of girls as you could ask for. Of the pupils about forty come from cities and villages other than Marsovan, and the rest from the city. The disturbed condition of the country, the consequent difficulty of travel, and the difficulty of getting money make it especially hard for girls to come to school from any distance.

"Our tuition is so low that in the city there are many who can afford to send their daughters, and this year it is the thing to do to come to the new, beautiful 'white' college on the hill. The girls insist on calling the institution a college, even though we always deny the title. The time spent on daily Bible study is equal to that put on any other study. We have no ambition to make this a great institution, not a college, but a good fitting school for a practical Christian life — the kind of Christian life that is to be lived by girls in Turkey. A good, true heart, with a good, sensible mind, is good enough in any country as a basis for life here and hereafter, but here both must be trained, or neither will be found.

"The reorganization of the King's Daughters' Bands has proved very successful. I think the putting of the responsibility on the girls has made them more earnest in their Christian life, and they are really learning, it seems to us, to pray and speak from their hearts — not with the fine set speeches and formal prayers that are the curse of all social meetings in this country.

"The new building is perfect in every way. It is not all completed even now, but the more essential parts are finished; and gradually such things as stair railings, doorsills, closet shelves and doors are being put in place.

"It is not one bit too big for our present needs, and if we have an increase of boarders next year we shall have to finish

off the attic over our apartments for additional dormitory room. The girls themselves think the building wonderful, and are extremely proud of it."

NEED OF TRAINED WORKMEN.

The following extract from a recent letter of Rev. Henry K. Wingate, of Cesarea, who is in charge of the Boys' High School, touches upon the relation between our schools and evangelistic work: —

"That which has impressed me most strongly is the intimate connection between the general evangelistic work of the field and our educational institutions, together with the inadequacy of the latter to do the work that ought to be done. I refer especially to the training of young men for teaching and for Christian work.

"In spite of the trying times here our boys have done more toward self-support than many thought possible, averaging at least half. They do absolutely all of the work, except washing clothes; and I believe that they would do that should I see fit to require it."

Central Turkey Mission.

FAITHFUL WORK AT ADANA.

FROM Mrs. Montgomery, of Adana, we have the story of the generosity of the poor people of that church in the bestowing of their gifts upon those more needy than themselves, also of the hopeful work among the girls and boys of the city. She gives emphasis to the need of work among the older Greek boys. The death of Miss Lovell is spoken of as a crushing blow to the mission. The necessity laid upon Miss Webb to take a vacation at this time constitutes a strong call for reinforcements in the work.

"Church affairs in Adana are moving on with exceptional smoothness. The presence of Bodvilly Avedis, as second preacher, provides counselor as well as fellow-worker for Baron Bedros, which has seemed to lift him out of his sloughs of depression, which we often felt were due to his being overworked and overworried, in the perplexing and multitudinous cares pertaining to his large and mixed congregation. In his difficult position here, Bedros has painfully felt his youth, so that the tried experience of Bodvilly Avedis is a real help. Considering the special depressions of trade here, the past summer and fall, we felt that the collection of over $30 for the sufferers from the Hadjin fire was a generous one. A few weeks later, Baron Bedros prepared a careful sermon on the work of the American Bible Society, with some mention of the work of other Bible Societies also; on which occasion another collection was taken, amounting to about $30 again. Eight dollars and eighty cents of this was sent to their Home Missionary work in Koordistan. The remainder they were expecting to send to the Bible Society in New York, but finally decided to send it to the Levantine Agency, under the care of Mr. Bowen at Constantinople.

"Yesterday, being the last Sunday of the year, was the occasion of a very pleasant children's service in the church. Miss Webb has the principal charge of the Sunday-school, which averages an attendance of 250. There are fifteen classes."

OPENING THE MONEY-BAGS.

"The chief interest of the young people centred around the opening of the little money-bags they had been eagerly trying to fill, the value of whose contents was known to no one till counted by two of the church deacons just before the service. It had been agreed beforehand that whatever the sum was it should go toward redeeming a pledge we had made to furnish thirty-five liras for the work of their city schools the current year. The whole amount was 590 piastres and ten paras, the 'banner class' being the infant one; and their little hearts just swelled with gratification in knowing that their purse held eight metallics (cents) more than any other! It was a surprise even to their enthusiastic teacher, for one of the young men teachers had been promising each one of

his boys a picture-card for every ten metallics he would bring. A little Greek boy in that class, whose parents are not Protestants, though he and a sister are in our new Greek department of the Girls' Seminary, delighted us all one day by saying in a sturdy way to his overzealous teacher, 'I do not wish any picture-card; I do not bring metallics to get pictures.' This little fellow has the material in him for a grand character. This is his second year under our influence, and it must be his last, unless something can be done toward opening a school for Greek boys."

Marathi Mission.

BIRD'S-EYE VIEW OF THE SATARA STATION.

UNDER date of December 7 the Rev. H. J. Bruce, of Satara, writes an impressive letter, presenting a view of his vast field containing a million and a quarter of people, among whom he is the only ordained missionary.

"The Satara Collectorate contains about 5,000 square miles of territory. It corresponds to the State in America, while the Taluka is the county. Its population is about a million and a quarter. It has a dozen cities and large towns and 1,325 villages. It has the usual mixed population consisting of Mussulmans and the various castes of Hindus. For many years I have been the only male missionary resident in all this great district. Our Presbyterian brethren at Kolapur and Sangli reach over into the southern portion of this Collectorate, but the great masses are still untouched, only as we by our native preachers and our printing-press can carry the gospel to some of them. Wai, twenty miles from Satara, is a part of the Satara district, and Mrs. Sibley and Miss Gordon have bravely held on there and are doing a good work. It has been my aim to plant out-stations at the most eligible and strategic points, and I now have seven such places occupied. The people of Satara are notoriously bigoted, and their bigotry and opposition are never more apparent than when we attempt to secure a foothold in some new place.

"For the last few years our allowances for native work have been so reduced that, instead of increase, we have hardly been able to hold our own. With one pastor, twelve preachers, and four teachers, you can see how inadequate our working forces are to the necessities of such a field. Our church at Satara numbers about eighty communicants (including absentees). There has been slow growth. Comparatively few from this region have become Christians, and perhaps the majority of the church members are those whom I have brought as workers from Ahmednagar, and members of their families. But we are not discouraged. We believe that the fields are ripening, and so we plod on, sure of the harvest by-and-by."

THE PRINTING-PRESS.

"The printing-press is one of the most efficient means of reaching the people. It is a private affair and costs the mission nothing, save the salary of the preacher whom I use as a pressman for a portion of the day. And yet in the last five years we have turned out more than a million and a half of copies, and two and a half million of pages, of evangelistic matter. My specialty is a two-page leaflet, in Marathi, which contains a plain exposition of the gospel, and is gotten up in an attractive style. The demand for these has so increased that now my regular edition of each leaflet is 40,000 copies. These are scattered widely, not only in my own district, but in all parts of the Marathi-speaking country. The influence of these gospel tracts must be very great. I can see it in my own district in the more favorable attitude which the people are assuming, slowly but perceptibly."

RAHURI STATION.

Rev. W. O. Ballantine, M.D., of Rahuri, gives us a view of the field he has

occupied for so many years, succeeding his father.

"The Ahmednagar northern field, with Rahuri for its central station, is an old one. For twenty years it has been the scene of my labors. It was one of the fields which my father worked and prayed over, and I remember going about with him from village to village when a child. It was on some of these tours that he assisted in the organization of a number of our first churches in this vicinity. The field has been worked more thoroughly than most, and as a result this and the Wadale districts are the centres from which at least two thirds of all our mission agents have originated. I think this is not overstating the truth. I feel that we ought to press the work more where such encouraging results have been obtained. Almost without exception the villages are asking for schools. In places where we have flourishing schools we have few decent school-buildings. Often for the want of so small a sum as fifty dollars we are obliged to let a teacher go to the Maher quarters, and rent a miserable hut for himself and family to live in, and hold his school in the Maher 'rest house,' subject to every conceivable annoyance and interruption. By having a house of our own, in a desirable place, the teacher can retain his self-respect as a Christian man, and can induce boys of all castes to enter his school. We have a few schools worked after this fashion with exceedingly good results.

"This and the Wadale field also are much troubled by Roman Catholic and High Church missions, whose work is greatly retarding our efforts to make real honest conversions among these people. They do not scruple to use money freely among our feeble communities, to alienate old and young from their old connections, and when we give up promising centres on account of reductions, where the work would surely go on to success, in every case these other societies have stepped in and taken possession of work already favorably begun."

Madura Mission.

REPORT OF MADURA STATION.

FROM Rev. John S. Chandler we have a full report of the Madura station for the year 1894. Much valuable help has been given by the three pastors of the city congregations and by the several catechists, who do pastoral and evangelistic work, school-teaching, peacemaking, and for general civilization. In the schools there has been increased attendance of Hindu girls, while the Mohammedan boys have given much help in the song service of the churches. Mr. Chandler writes with special gratitude for the activity and efficiency of the native brethren during his own protracted illness from cholera. The character of their work is emphasized in the gain of 79 adherents, 53 communicants, and nearly 500 rupees in contributions.

"In the municipality of Madura we have twenty-one Sunday-schools, and in the villages ten more. Of those in the city five are carried on by purely voluntary effort. After the morning service in one of the churches the Hindu boys come in from the street and are taught by some of our Christian men. Another little school equally informal is that of the beggars that are fed every Sunday by one of the prominent barristers of the city. These are taught by one of the deaconesses of the church. Another is held in a suburb where a few poor Christians reside. One of the teachers of the Girls' Training School goes out there alone every Sabbath on this errand of mercy. An equally self-sacrificing work is that carried on by a member of the Young Men's Christian Association in the very heart of the city.

"One new congregation has been added, but others have been united together, so that the number is less than last year. But there has been increase in the number belonging to the existing ones amounting to seventy-nine.

"Financially the churches have been greatly prospered, notwithstanding the disastrous effects of the cholera epidemic during the first months of the year. The

West Gate church has not only raised the support of its pastor and taken entire care of the church building and also supported a Bible-woman, but has this year also ventured to pay the salary of a teacher in a school on the church compound. It also paid fifteen rupees at the end of the year for the poor among its members, and contributed to the Madras Bible and tract societies. The North Gate and station churches have united in contributing toward the support of the pastor, and each has paid more than its quota. The East Gate church suffered the most from the cholera scourge, and found itself in debt almost up to the close of the year, but when appealed to to make a special effort to rid itself of that incubus the members showed a spirit of true devotion and cleared it all off within a week of the appeal.

"The Young Men's Christian Association has kept up its meetings without flagging and has done something in the way of fellowship with the association at Pasumalai.

"Each church has a Christian Endeavor Society, and these have been quite active. That in the West church sent to the American Board of Commissioners for Foreign Missions a contribution through Miss Swift.

"Street preaching has been well kept up at four places through the year, and during the latter months a fifth place has been added by request of the Christian workers. Not less than 200 people thus hear the gospel from week to week. Some come regularly and some have been led to attendance at our church services and to the reading of the Bible through these preaching services."

CAUSE FOR THANKSGIVING.

Rev. H. C. Hazen, of Manamadura, writes a most hopeful letter of the situation at his station after his service of five years: —

"Five years ago I was placed in charge of three stations — Manamadura, Tirupuvanam, and Melur. Each station has a bungalow and all the departments of work complete in itself. I lived at Manamadura four years and went every month to Melur (twenty-seven miles) and to Tirupuvanam (seventeen miles) for the monthly meeting with the workers. But Melur was handed over to Brother Holton, in January, 1894, the young man having passed his second examination.

"In this station the number of adherents has increased in five years from 573 to 1,067, a gain of 494; the number of communicants from 54 to 142, a gain of 88. In the Tirupuvanam station the adherents have increased from 358 to 569, a gain of 211; and the communicants from 84 to 145, a gain of 61.

"The contributions have also doubled in five years.

"These gains are due not to the missionary, for he plays a small part in this great work, but to a body of valuable workers, a few of whom show apostolic zeal in saving souls. But you and I may rejoice at the results and at the glory that thereby comes to our divine Lord."

Foochow Mission.

STORY OF REVIVAL.

It will give great delight to our readers to learn of the revival spirit which has pervaded the school and Christian Endeavor Societies at Foochow. The following quotation from a very interesting letter of Miss Newton will be eagerly read: —

"Our school term closes January 22, and we have two young ladies to graduate, but of that I hope to write later. In every respect I think the term thus far has been a successful one, but the great thing that fills my heart with gratitude is the spiritual blessing we have received. Mr. Millard, a young English evangelist, came to speak to the Christian Endeavor Society and then to give the girls a little talk. One meeting opened the way for another, and those who listened recognized that his words were inspired by the Holy Spirit. Deep conviction of sin followed and there was little distinction between professing Christians and others.

The school was turned into an inquiry meeting, and as one after another opened her heart and let Jesus in she began to work for others. One Saturday evening a band of perhaps a dozen just spent the time in personal work. On Sunday the intervals between the services were all too short to listen to the confessions of sin and the story of joy and blessing that so many had to tell. I do not think a single heart was untouched, but many of the younger ones, who have not been under instruction very long, perhaps do not understand very clearly. There is such a change in the spirit of the school. The indwelling of the Holy Spirit has become such a reality to many that it is bearing precious fruit in their lives. The testing time has come, and they are learning, sometimes by slips and falls, where their strength lies. Three united with the church at the last communion, but it seems better for others to wait; and some are forbidden by heathen friends to take the step. Among the young men of the Christian Endeavor Society, where the meetings began, the work has been just as real as in the school, and deeper consecration and more zeal in saving souls are the results. A servant who has been with Miss Garretson and me for some years was an earnest Christian, but such a slave to tobacco that it was a great grief to me, for I felt that his example hindered others. The next morning, after one of the most solemn meetings, he told me he felt he must give it up, so he disposed of his precious pipe at once and, so far as I know, he has not broken his pledge, though at times the desire for tobacco has been very great. The interest in the Boys' School is deep, but I do not think it has reached its climax yet. Never in the history of the mission have we had such a blessing. Henceforth 'I believe in the Holy Ghost' for Foochow as well as the rest of the world.

"Two women from our station class were also baptized at the last communion. This class is the joy of Mrs. Woodin's heart, and their progress is delightful to watch. I wish you could have heard their recent examination in the life of Christ, conducted by one of the Bible-women. This class was started a few months ago on trial, as a private enterprise, but it soon proved such a success that we fully intended to ask for an appropriation for it for next year; but when we received the limit already fixed so far below the needs of the other branches of woman's work we saw at once that it was useless to say anything, but it has proved such a good investment that we must keep it up in some way."

North China Mission.

THE SIGNS OF WAR.

INTERESTING incidents and experiences connected with his journey to Tientsin in order to meet his sister come from Rev. H. D. Porter, of Pang-chuang: —

"Wherever we went we saw the signs of war and its preparation. The forts at Taku bristled with guns, the channel across the bar was lined with torpedoes and marine mines, and the immense trains of cars were to carry soldiers to new fields of destruction. On the river, both in going and coming, we met an unceasing flotilla of soldiers all going they scarcely knew where. Our friends at Tientsin were a little anxious for us; and the foreigners who have learned to live with a quaint delight on the daily rumors and possibilities were surprised that any should think of returning. There, of course, was no reason why we should not return. We had one exciting hour on the return trip. Aside from that all was as quiet and peaceful as any of the many trips we have taken back and forth. After six days of real quiet and delight in our reunion, and now homeward journey, we were startled one morning at daylight by being boarded by a boatload of Hunan soldiers. A great flotilla of them were going northward. Their boats were unpleasantly crowded and they were catching all the boats they could so as to have a little more room for themselves. They were persuaded at last to let us alone, and, like pirates as they were, they made for the next boat they

saw, leaving us in peace. The children were much stirred up. We reached home safely the next day, very grateful at the happy ending of our trip. In this, as in so many incidents and emergencies, 'The good hand of our God was upon us.'"

A SUCCESSFUL TOUR.

"This tour has been short but very interesting. It was the more interesting as being in the midst of these troublous times for the authorities in the north; troublous too here, for the edict has gone forth for the enrolment of all the families, by tens, to make ready for a levy *en masse*, in case occaaion should require it. My first visit was to a village fifteen miles south or us. Since the springtime there have been three men who seemed earnest inquirers. They had been received on probation and had been very desirous of having teachers sent to them. Since early in August teachers have visited them with more or less frequency. One of these spent twenty days there on his first visit. He was able to capture the good-will of quite a number. They had been awaiting my visit. The Sabbath after my sister came a whole cartload of the people, some fifteen in all, came to our meeting here. I spent three days at this village and was greatly pleased with what I found there. There were ten little boys and nearly as many men, all reading the little books, none of whom had ever read any before.

"The war was an interesting topic, but not so full of interest to them as the word of the gospel which we read and studied together.

"I left a helper with them to do the unfinished work, while I came to join our circle around the Thanksgiving table.

"I can see nothing in the aggression of Japan but the movement of vainglorious enthusiasts to win a position in the eyes of the world. It was a pitiful aim. I have no doubt that the Divine Hand will bring good to China out of all her lessons. There are many who delight in war and all its disaster and terror. It does not seem to me desirable, and I deprecate the unrighteousness which brought this on. The only satisfaction to be found in it is that Western nations were wholly exempt from any part or lot in it.

"They may rejoice in the discomfiture of China, but they will not be branded as the sharers in the brutal attempt to force China into even necessary reforms. No one conversant with any part of China can shut his eyes to the ever increasing enmities which surround her system of government, powerful as it has been.

"They are of the same kind as are being fought against in New York and other great centres of good and evil."

FIRST IMPRESSIONS.

Miss Mary H. Porter, returning to North China after several years' absence, writes as follows: —

"So far as I have yet seen, the changes during the almost nine years of my absence have been in the way of advance and growth. I miss, with keen sense of loss, the first helper who laid the foundations for so much which we now see, and another less prominent but most useful preacher and teacher who died a little later. One keen, bright man, who was my frequent companion on tours, has been cut off from the church for flagrant violation of his vows as a Christian; but in the vacant places are young men with longer and more careful training than these had opportunity for, and many of the children whom I left are becoming the strong men and women of the church."

Shansi Mission.

PLEA FOR HOMES.

THE following appeal from Dr. Atwater, Tai-ku, Shansi, will move the hearts of our readers: —

"You will sympathize with us in our appeal for more sanitary quarters. Since we closed the work for the summer in Tai-ku last June, Brother Williams has had several months of sickness. Miss Bird has been sick for two or three weeks and is far from strong, and I myself have

suffered for several weeks from a cold that almost amounts to bronchitis.

"Doubtless this year has been an unusually unfavorable year for all, both Chinese as well as foreigners. Nevertheless I feel that to live in such narrow paved courts as we do, in the midst of such a vile city, is practical suicide. Is it worth while to continue such a policy? We are now occupying the same compound where the lamented Dr. Goldsbury died. He was unable to keep his health and soon passed away, and the longer I live here the more I understand the odds that were against him.

"It was a noticeable fact that little Ned Goldsbury was afflicted almost continuously with throat trouble, and in spite of all that we can do our little girls seem to be going the same way this fall.

"All that I have said must not be interpreted as discouragement. We are not discouraged. We intend to live, and we mean to use every means in our power to keep alive.

"But every one of us feels that it is killing to live in these narrow, damp, cold courts, and that we must get away from them and out of the city.

"Our main building, used as sitting-room and bedroom, faces due south, along our single court, which is just twenty feet wide, between buildings on the east and west. The sun, because of the height of the buildings and the narrowness of the court, floods the whole of it only for a minute at noon; and during only four hours, 10 A.M. to 2 P.M., is the sun upon the floor of the court at all. There being nothing but brick pavement, and no possibility of any grass or vegetation of any kind, and the pavement being generally damp, as well as the wall of the buildings, life in such a court is practically one at the bottom of a well so many feet deep. Take also into account the evil of a bald reflection of the sun from walls and pavement, the cold of the pavement with hot sun on the head, and conditions are present which render health almost impossible.

"Missionaries of the American Board are all carefully examined as to their health before leaving home — of what use is it to select healthy missionaries and permit them to live in such killing conditions as these? Is there any physician who could expect us to keep well under the conditions I describe? At the annual meeting of 1893 we called for an appropriation for Tai-ku. In 1894 we renewed the appeal and we must renew it until our request is heard.

"Shansi is a hard field to work because of the almost complete dominion of the opium habit. It is like trying to save a race of drunkards. Our field being such a one, do we not need the help of homes where we may keep our health and strength equal to our task?

"I am just ready to begin active work in preaching or touring; let us hope that the Lord will graciously give health and strength. And what I ask for myself, I doubly desire for Mr. Williams, and Miss Bird and Miss Partridge, and the other workers in our mission."

Japan Mission.

SOLDIERS AND THE BIBLE.

DESPITE the distractions of war in Japan and the diversion from gospel work by the patriotic war spirit, many happy reports come of evangelistic work in this empire, and especially of the work of Bible distribution among the soldiers. Rev. James H. Pettee, writing from the Okayama field, says: —

"On November 27 a very interesting and helpful meeting of Christian workers was held at the house of one of the Okayama missionaries. There were forty present, nearly one third being women. The two leading addresses by Japanese brethren were on 'The Religious Element in Christianity' (an eloquent plea for the simple gospel) and 'Country Evangelization.'

"One healthy sign of reviving interest in this city is that all of the six Sabbath-schools are flourishing, much personal work being done in connection with them.

"All extra time, strength, and money (and some that is n't extra) is devoted to

work for soldiers at Hiroshima, one hundred miles west of Okayama. That city is now the military headquarters of the nation. Rev. H. Loomis, Field Secretary of the Bible Societies, has personally distributed about 4,000 Testaments or portions, nearly all being gratefully received. The four Protestant denominations working there are united in this unique service, and seem to be accomplishing much good. In order to stay up the hands and encourage the hearts of the brethren there, all the missionaries in this half of Japan have expressed their interest and willingness to help by appointing a committee of five, one from each of as many leading missions, to superintend and direct all such united effort. It seems a peculiarly choice opportunity for showing the true excellence of the great religion of peace and love. We bespeak the prayers and sympathy of all who believe in regarding all great movements as Providential opportunities for increased devotion — aye, as Christ's own call to higher service for the nations."

CHRISTIAN LITERATURE AND THE SOLDIER.

Mr. Severance, temporarily located at Hiroshima, writes of his delightful experiences in that part of Japan where the gospel is heard gladly: —

"Mrs. Severance is doing an excellent work in the Doshisha Hospital as a teacher of Bible truths to the pupils. She teaches English in a private Japanese school, and from that school nonchristian pupils come to the hospital for a Sunday-school on Sunday. She visits the patients with words of comfort, and also those who leave the hospital convalescent. Her work is, without doubt, having God's blessing upon it.

"Why am I in Hiroshima? Mr. Pettee asked me to come down here and 'do some good.' I have preached twice in the three days spent here, have visited the hospitals, where 2,000 wounded soldiers lie waiting for comfort and any words of truth that may come. I have distributed Christian literature there and been invited to come again, and was thanked for the visit by an official. This kind of visitation can be done indefinitely, the officials telling me I could come every day if I wished. It is a grand opportunity and I feel sent here by God. The Japanese evangelist is warm-hearted, and asks me to come here for permanent location. He has sent an invitation that I be spared from Kyōto station for two or three months at least. I hope I may come, for there is no place in the country where Christianity will be heard so willingly."

A TOUR ON THE BICYCLE.

Writing from Okayama, Rev. S. S. White gives a bright sketch of a tour recently made to several out-stations from thirty to forty miles distant from his home: —

"You may be interested in a brief account of a trip I took the middle of the month to some towns forty miles or so north of this city. I went by bicycle, both because 'kuruma' traveling is very expensive this fall, since the war has raised the prices of everything, and because I find it a much more satisfactory mode of making a journey. I left home on the afternoon of November 9 and spent that night at Fuku-watashi, a place halfway between here and Tsuyama. There are now only two Christians in that place, and after stopping long enough the next day to see them I proceeded to Tsuyama. Here there is a church of about twenty-five members, with whom it was my privilege to celebrate the Lord's Supper on the following morning. One of the members of this church has a seat in the upper house of Parliament. He lives five miles from the place of service, but that did not prevent his being present.

"I found upon arriving at Ochiai that they had been planning for meetings on Saturday and Sunday, as I had written to them that I expected to be with them at that time, but since the evening of the day I reached there was the time for the regular weekly meeting, a preaching service was held that evening at which one o the Christians and myself spoke.

"The following afternoon I went with the pastor of the Ochiai church to Kuse, about four miles from Ochiai, where about ten of the members of that church live. That evening a preaching service was held, at which the pastor and I spoke. Besides the church members, about fifty who were not Christians assembled and listened very attentively throughout the entire service. After the meeting we returned to Ochiai, where I spent the night and left for home the next morning, rising at three o'clock to take the river boat as far as Fuku-watashi that I might accomplish the journey in one day, as I could in this way."

DISMISSING A PASTOR.

"The Ochiai church is to lose its pastor at the end of the year, he having accepted a most importunate call from a church in the extreme east of the country. It is a great disappointment to them to have him leave, — he will have been with them not quite two years, — but they have shown a most generous Christian spirit in the matter. At the time I was there they had been having early morning prayer-meetings for a week over the subject, and had been led to the decision, in view of the whole work throughout the land and not merely in their vicinity, to send him to this new field with joy. He has worked most earnestly and faithfully during the short time he has been their pastor, and the Holy Spirit has worked with them, as is manifest from the present spiritual condition of the church. It is to be greatly hoped that the vacant position may be more speedily filled than it was by his coming, that the people may not, through lack of a shepherd, lose the ground that has been gained."

Mission to Spain.

LIBERTY OF CONSCIENCE.

After twenty-four years of service among the people of Spain, Mrs. Alice Gordon Gulick sends a report of her work in the Institute for Girls. The chief difficulties to-day are less from the opposition of enemies and more from the limitations in the enlargement of the work. In the nation at large there are strong movements looking toward liberty of conscience. This is especially seen in the Senate and Congress, whose members reflect the public sentiment. A recent effort of the bishop to prevent, through application to the government, the opening of an evangelical church in Madrid met with defeat.

"In San Sebastian there are many sympathizers, who are growing in numbers from year to year. They are held back from any public expression by the presence of a strong fanatical element which still holds its own in this country of Ignatius Loyola, the founder of the Jesuits. A dozen strong men, with enthusiasm for saving souls and possessing the Spanish language, could conquer this land for evangelical Christianity. In the meantime we are doing what we can. That may seem to the world but little; but we believe great influences for good are being started even here. God has chosen the weak things to do him honor, and he will give his own grace in the time of need.

"This autumn, two of those who last summer received the degree of B.A., began the university course which should secure the degree of M.A. for them eventually. It was necessary for me to visit Madrid to inquire into the methods employed in the University, the books used, etc.

"I was treated with the greatest courtesy by the professors, some of whom are eminent political men and consequently very much occupied. They were interested in our plans and promised their help. One of them came twice to the hotel to see me and report results of certain inquiries, though I know it was a great effort at that time. It but shows that the thoughtful Spaniard is in sympathy with anything which will serve to uplift the people.

"The number of students in December, 1894, was 169. However, a larger number than ever have been matriculated, and we know that the parents, as a rule, re-

move their children with sincere regret and only under great pressure, such as the threat of loss of employment.

"The special object of this school is the Christian education of girls who are in time to influence the social centres in which they may live.

"We recognize with gratitude to God the transforming influences of the religious instruction as seen in the creating of conscience in some who formerly seemed incapable of distinguishing between right and wrong; the development of character strong to resist the temptations of city life during vacation. We should also mention aggressive work done in the direct presentation of the Truth to those who have never comprehended it, and the Christian influence of some who have found themselves in atheistic or spiritualistic circles.

"Spain to-day needs the pure gospel even more than a revival of commerce. Perhaps the long-continued financial depression and consequent misery is to be a means used of God to turn souls to himself and keep this nation from relapsing into infidelity, toward which it is tending."

Notes from the Wide Field.

AFRICA.

UGANDA. — The Church Missionary Society has most encouraging reports from its mission in Uganda and its neighboring provinces. Peace seems to be prevailing, and the missionaries and their assistants are able to preach the gospel wherever they may please to go. At present it is believed that the population of the country is much greater than has been previously supposed. In their itinerating tours "gardens" or estates belonging to different chiefs are found, which have each a population of from 10,000 to 15,000. Under date of August 20 Mr. Roscoe says: "We have eight churches around the capital for people who are unable to walk here. Each day there is regular teaching carried on in these, and on Sundays we send one of the lay readers or more advanced teachers to conduct services and preach. The services have steadily grown in each of these so that three or four are already too small, though between 200 and 300 can be seated. These churches are from four to eight miles distant from here. Now that they are in working order we are trying to get a second circle four or more miles farther out still. From the province of Kyagwe, which is east of Mengo, the capital, reports come of days of special blessing. A chief, Tomasi by name, aids grandly in the work. Over 100 have professed conversion, and the congregations are large and attentive. In the province of Bulemezi, north of Mengo, which has been visited by Mr. Leakey, nine churches were seen by him which had been erected entirely by natives, and he heard of others. In the province of Singo, northwest of Mengo, there have been many baptisms, and the people seem most thoughtful and ready to listen. In our last number we gave the report that on the Sesse Islands, in Lake Victoria, south of Mengo, there were nineteen churches already established by little bands of Christians. All these provinces to which we have referred are included in Uganda proper. Outside are other provinces like Koki, Bunyoro, Busoga, and toward these regions the Christians of Uganda are turning their attention. The report is given in *The Church Missionary Gleaner* that "Chiefs in Busoga are anxious to be taught. Miro, a chief who for many years lived in Uganda, has welcomed several Buganda at his place, and native teachers have been sent to help him. Tabingwa, another Usoga chief, has written, asking for teachers and has already begun building a church to teach the people in. Chiefs to the north, in the large section of Bunyoro that has lately been annexed to Uganda, are sending here for teachers." Rev. Mr. Roscoe writes: "The work is most encouraging in every part, and with the assurance of peace we look for and

expect great things, but we want our own bishop at once and seventeen more men for immediate work." King Mwanga is still fickle, and though seemingly anxious to be a better man hesitates about giving up his besetting sins. His head wife is said to be an earnest young woman and to be preparing for baptism.

THE ZAMBESI INDUSTRIAL MISSION. — The missionary world will look with great interest upon this movement in Africa. This is at the present time the principal one of its order, started by a Mr. Booth, of Melbourne, in 1892. The mission now owns over 55,000 acres of land. "The aim of the mission, which is unsectarian and interdenominational, is to lift the natives to a higher level of civilization by bringing to bear upon them, with a view to the salvation of their souls, the truths of the gospel of Christ, and the powerful influences of practical Christianity, as exemplified in their midst by the lives of the missionaries themselves, and to teach them industries suitable to the country, and instruct them how to turn to the best advantage the large tracts of land at present uncultivated." "In establishing this mission its founders sought to find favorable conditions for putting into practice Carey's principle of planting missions on a self-supporting and self-propagating basis. To reach those at present unevangelized. To find a centre which would afford ample scope for extension from the parent station, and under fairly healthy climatic conditions. To ascertain an industry capable of yielding substantial and permanent support and self-propagating power." After carefully examining the surrounding districts it was thought that the Highlands of the Shiré River presented a desirable sphere for the mission, and it was accordingly established, with four workers and a sum of £1,000. In all, forty workers have been sent out and £16,000 have been subscribed in the two years of its existence. The mission property is mostly laid out in coffee plantations. Difficulty, distress, and death have had to be faced, but, for all that, the spiritual and industrial work have been begun with marked success.

SOUTH AMERICA.

THIS great continent is 4,700 miles long, 3,000 miles wide, containing 7,000,000 square miles, or nearly twice the size of Europe and one eighth the land surface of the globe. It has marvelous river systems, a coast line of 18,000 miles and high mountain ranges, all lying between the Atlantic and Pacific oceans. It is divided into fourteen republics, with representatives from almost every race and language — the degraded Fuegian, the Negro, the Chinese Coolie, Spaniards and Portuguese, as well as the cultivated Anglo-Saxon. Roman Catholicism has held unmixed sway for more than 400 years on this South American continent and presents a strange contrast to the Protestant northern continent of the Western Hemisphere. Of the 265 missionary societies at work in the world only sixteen are in South America. With its population estimated at 37,000,000 of people, less than 4,000,000 of these have been reached by the gospel. The first missionary work was begun in 1735 by the Moravians; eighty years later the Wesleyan Methodists started a mission; since then the American Methodists, North and South; American Presbyterians, North and South; American Episcopalians, the Bible Societies, and finally the Salvation Army, have begun important mission work. South America was touched by the Puritan faith in 1555, when three vessels bearing the "Pilgrim Fathers of South America," a company of persecuted French Huguenots, touched the island in Rio harbor near to the Brazilian capital. "It was upon this island that they erected the first place of worship, and here these French Puritans offered their prayers and sang their hymns of praise nearly threescore years and ten before a pilgrim placed his foot on Plymouth Rock, and more than half a century before the Book of Common Prayer was borne to the banks of the James River."

Another party of persecuted Protestants, including several goodly ministers, antici-

pating the New World as an asylum for the oppressed and home for freedom of worship, went out from Switzerland and France, answering the call of the Commander Villegagnon, one of the most gifted and unscrupulous adventurers of the age. "Villegagnon proved a mere time-serving adventurer who had probably only affected conformity with the reformed religion for the sake of Coligny's aid and influence in carrying out his colonizing scheme. He began by persecuting the Protestants, and finally drove them out of the fort into the open country." "So, amid storm and starvation, fire, suffering, sickness, and death, ended the first attempt to carry the gospel of Jesus to South America."

An interesting book to read in connection with this bit of Puritan history in South America is "Conquests of the Cross," vol. iii, Edwin Hodder. (Cassell: London.)

CHINA.

FORMOSA. — No little interest gathers around the island of Formosa in connection with the China and Japan war. This island belongs to the province of Fuhkien and is ninety miles from the mainland. Its resources are considerable. It is much favored by climate and products. There are many Chinese immigrants upon the island, besides the natives, who are of the Malay stock. The Chinese claim jurisdiction over this island, although it is supposed that both England and Japan would enjoy its control. The Presbyterian Church of England has been at work on this island for thirty years. The Presbyterian Church of Canada has carried on the North Mission for a little more than twenty-two years through Rev. George Leslie Mackay. Mrs. A. C. Jamieson, writing of the success of this mission in *The Missionary Review of the World*, says: "It was my privilege to spend nearly eight years in Formosa, and I found Chinese workers, both men and women, earnest, able, and devoted. Many are apt to imagine Chinese brethren inferior, simply because they are Chinese; but for power on the platform North Formosan preachers are decidedly superior to the majority of English and American clergymen. Some have remarkable natural talent, and personal experience of persecution gives force to their words: but the whole band have received such a thorough training in the theology and practical use of the Scriptures as is little dreamed of by those who have not had more than a glimpse behind the scene."

Under Dr. Mackay's care are more than fifty churches, as many native preachers, a well-equipped college, hospitals, and girls' school. This mission has had an exceptional growth.

INDIA.

THE MOHAMMEDAN CONTROVERSY. — Our readers will recall the remarkable story of the Mohammedan controversy at Amritsar, reported in the *Missionary Herald* for April and December of last year, and that at last accounts the Christians were waiting anxiously for the expiration of the fifteen months, before which time the Moslem Mirza had declared that Mr. Athim, the pleader for Christianity, would die. The last *Church Missionary Intelligencer* reports that on the night of September 5, when the Mirza's prophecy would expire, there was great excitement. Mr. Athim being an old and infirm man, it was not unnatural to suppose that he might die of disease; but, fearing that this would not occur, his foes made three attempts upon his life. Great were the rejoicings, therefore, when the sixth of September arrived and a large number of Christians gathered on Dr. Clark's veranda to thank God for the non-fulfilment of the prophecy. After prayer and some addresses the joyful throng of Christians passed through the many bazaars of Amritsar, to show that their hero was yet alive. All that the Moslems could say was that this was not Mr. Athim, but his deputy, put in to represent him.

A CHRISTIAN PARSEE. — The death is announced of Rev. Sorabji Kharsedji, who was one of the twelve Parsee Christian converts in all India. He became a Christian

in 1841 and suffered much persecution from his relatives and other Parsees. By false representations he was induced after his baptism to bind on the Parsee cord, which is a sign of attachment to the Zoroastrian religion, but he soon repented of this sin and endured bravely all insults and persecutions. A man of much learning and ability, he prepared some valuable volumes in reference to Zoroastrianism and Christianity, and proved himself a devoted Christian through the long years of his ministry. The account of his deathbed utterances is most striking. Though suffering much pain, he was wonderfully patient, and a half-hour before his death with clear mind he called upon those near him: "Come sing with me 'My soul doth magnify the Lord.' I want all the people in the hospital to know I am trusting in the Rock of Ages. The passers-by must all know one Mediator, one Atonement." And at the moment of his departure he said: "Into Thy hands I commend my spirit."

Miscellany.

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Much has been written about the Ainu of late years, but no living person is so competent to tell their story as is the author of this volume, who has lived among them, learned their language, of which he has made an English–Japanese dictionary and grammar while seeking to bring them under the power of the gospel of Christ. A brief account of the Christian work done among the people will be found in the Young People's article in this number of our magazine. The volume before us has but a brief chapter in reference to this missionary work, but is devoted to a careful and detailed statement of all that pertains to the life, customs, and beliefs of this singular people. There are chapters upon their clothing and ornaments, their rude education and arts, their customs at all occasions from birth to burial, their beliefs and unbeliefs, and what may be called their folklore. The study of this simple nature-people is most interesting and instructive. "The proper study of mankind is man," and students in this department will find in this volume a valuable primer to aid in their investigations.

South America, the Neglected Continent. Being an Account of the Mission Tour of the Rev. G. C. Grubb, M.A., and Party, in 1893, with an Historical Sketch and Summary of Missionary Enterprise in these vast Regions, by E. C. Millard and Lucy E. Guinness. New York, Chicago, Toronto: Fleming H. Revell Co.

This is a handsomely bound and profusely illustrated volume of 180 pages, presenting to its readers a story of missionary work on the South American continent — a continent quite largely unexplored, but wonderful in its resources, and for 400 years under the blighting influence of Romanism. The volume is in two parts, the first telling in a most vivid way a story of the Mission Tour in South America under the care of Mr. Grubb, and detailing experiences and impressions in Buenos Ayres, Rosario De Santa Fé, Montevideo, Rio de Janeiro, Bahia, and Pernambuco. The second part presents an historical survey and summary of mission work among the 37,000,000 people of this continent. The facts are clearly presented and made more impressive by the charts arranged in black and white squares, serving better to convey the needs of a continent as yet barely touched with gospel truth. The order of the coming of the several societies, their location and statistics are faithfully recorded. A brief description of the several republics of South America contains valuable information for the reader. One illustration will suffice:

"Ecuador, called after the equator on which it lies, *has no missionary and never has had.* Quito, its capital, the highest city in the world, with its 30,000 souls; Guayaquil, its principal commercial centre, and the whole of its *one to two million people* scattered over an area (157,000 sq. m.) considerably larger than Great Britain and Ireland, are wholly unevangelized as yet, unless ceremonial can save us."

Amidst the great population of South America there are but about 400 missionaries. Let the parish of each one be 10,000 souls, and still 33,000,000 of people are not provided with the gospel. This volume will give a most instructive view of the needs and resources of our southern continent, and is heartily commended to our Christian readers.

BOOKS RECEIVED.

Herald Sermons. By George H. Hepworth. New York: E. P. Dutton & Co. Price, $1.

These sermons were written for the *New York Herald* and published in its columns.

The Religions of the World. By G. M. Grant, D.D., Principal Queen's University, Canada.

Landmarks of Church History. By Henry Cowan, D.D., Professor of Church History in the University of Aberdeen. New York: A. D. F. Randolph & Co. London: Adam and Charles Black. Price, 30 cents.

The Guild Text Book Series. As some one has said of these books, "Infinite riches in a little room."

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

For all who are persecuted or in peril for Christ's sake: that they may have courage in the day of trial; that they may not be left to deny their Lord, but may witness a good confession; that the hearts of their enemies may be changed, and that a way of deliverance may be opened before them.

ARRIVALS ABROAD.

December 8, 1894. At Bombay, Western India, Rev. Robert A. Hume and wife, and Miss Etta Moulton.

December 26. At Cesarea, Western Turkey, Miss Cora A. Nason.

January 8. At Madura, Southern India, Rev. and Mrs. David S. Herrick.

DEATHS.

December 28. At Marash, Central Turkey, Miss Harriet A. Lovell. (See page 86.)

January 10. At New Rochelle, N. Y., Mrs. Mary R. Schauffler. (See page 91.)

January —. At Kalgan, China, Donald, infant son of Dr. F. A. and Mrs. Cora C. Waples.

January 23. At Auburndale, Mass., Mrs. Kate P. Williams. (See page 92.)

For the Monthly Concert.

[Topics based on information given in this number of the *Herald.*]

1. New conditions in East Central Africa. (See page 101.)
2. True purpose of education in Western Turkey. (See page 103.)
3. Satara station and printing-press. (See page 105.)
4. Encouraging report from Madura station. (See page 106.)
5. Revival in Foochow. (See page 107.)
6. Need of healthful homes in Shansi. (See page 109.)
7. The Bible and Christian literature, and the Japanese soldier. (See pages 110 and 111.)
8. San Sebastian School for Girls. (See page 112.)

Donations Received in January.

MAINE.

Acton, James Garvin, 2 00
Auburn, High-st. Cong. ch. and so. 50 00
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York, 1st Cong. ch. and so 5 86
———, A friend, 2 50--1,088 56

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Francestown, Cong. ch., 7; M. B. Fisher, 5, 12 00
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Littleton, 1st Cong. ch. and so. 27 00
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Milton, Cong. ch. and so. 8 00
Sanbornton, Cong. ch. and Sab. sch. 22 82
Warner, Cong. ch. and so. 15 00—390 41

Legacies. — Bedford, Charles Gage, by John A. Riddle, Ex'r, 3,854, less exchange, 3,851 50
Dublin, Mrs. Lucy B. Richardson, by Luther P. Eaton, Ex'r, 100 00
3,951 50
Deduct, for error in entry of Mrs. Maria K. Gage's legacy, August 31, 1894, 500 should be 200, 300 00--3,651 50
4,041 91

VERMONT.

Barnet, Cong. ch. and so. 84 50
Bennington, 2d Cong. ch. and so., 122.50; A friend, Thank-offering, 1, 123 50
Brattleboro, Cen. Cong. ch. and so., m. c., 30.34; do., A friend, 25, 55 34
Burlington, College-st. Cong. ch. and so. 190 19
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Northfield, A friend, to const. Mrs. LAURA E. HAZEN, H. M. 100 00
Putney, Cong. ch. and so., 31; Cent-a-day Band, 14, 45 00
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MASSACHUSETTS.

Amherst, North Cong. ch. Two-cents-a-week fund, 7.30; Amherst College Alumnus, toward salary Rev. Edward Fairbank, 400, 407 30
Andover, South Cong. ch. and so. 335 74
Bedford, Cong. ch. and so., E. G. Loomis, 200 00
Boston, Central ch., 1,782.95; Old South ch., 1,715.94; Mt. Vernon ch., 1,785.49; Park-st. ch., 1,287.50; Eliot ch. (Roxbury), 308.39; Walnut-ave. ch. (Roxbury), 219.92; A. L. W. and G. A. W., 600; H. G. E., 50; EDWARD K. BAXTER, with other dona., to const. himself H. M., 50; A friend, 10, 7,810 19
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Brookline, Harvard Cong. ch. and so. 55 00
Cambridge, Shepard ch., A friend, 10 00
Cambridgeport, Prospect-st. Sab. sch., toward support Rev. J K. Browne, 200; Hope Cong. Sab. sch., toward do., 62.24; North-ave. Cong. Sab. sch., toward do., 5.75; Pilgrim ch., 53.87; R. L. S., 100, 421 86
Chicopee, 3d Cong. ch. and so. 1 60
Dalton, Zenas Crane, to const. Mrs. PAYSON E. LITTLE and Miss ANGIE E. BARDEN, H. M. 200 00
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Fitchburg, Rollstone Cong. ch. and so. 80 00
Foxboro, Bethany Cong. ch. and so. 23 83
Gilbertville, Cong. ch. and so. 5 20
Gloucester, Trinity Cong. ch. and so. 85 95
Hadley, 1st Cong. ch. and so., to const. Rev. EDWARD E. KEEDY, H. M. 53 93
Hampden Co., A friend, 10 00
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Lowell, Kirk-st. Cong. ch. and so., 278.50; 1st Cong. ch. and so., 100; Highland Cong. ch. and so., 57.06, 435 56
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Malden, 1st Cong. ch. and so., 122.50; E. P. Foster, 10, 132 50
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Melrose, Ortho. Cong. ch. and so., m.c. 6 86
Methuen, 1st Parish Cong. ch. and so. 15 78
Milton, 1st Evan. Cong. ch. and so. 39 72
Mittineague, Cong. ch. and so. 33 53
Monson, Cong. ch. and so. 19 69
Monson, Of the 322.10 acknowledged from Cong. ch. and so. in February Herald 300 should have been acknowledged as private donation.
Natick, 1st Cong. ch. and so. 250 00
Newbury, Miss H. N. Saunders, 2 00
Newton Centre, 1st ch., 170.56; do., Extra-cent-a-day Band, 2; A. McKenzie, for India, 25, 197 56
Newton Highlands, Cong. ch. and so. 5 58
Northampton, 1st Cong. ch. and so., 336.02; Y. P. S. C. E. of Edwards ch., toward support Rev. W. W. Mead, 200, 536 02
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Oxford, Cong. ch. and so. 90 68
Palmer, 2d Cong. ch. and so., 36; 1st Cong. ch. and so., 2.89; Mrs. C. A. Puffer, 5, 43 89
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Plympton, Miss H. S. Parker, 2 00
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South Natick, John Eliot ch. 18 51
Springfield, Park Cong. ch. and so., 68.05; Olivet ch., 57.64; 1st ch., 56.90; do., "Special," 30; South ch., 56.54; Faith ch., 11.41; Emmanuel ch., 2.44, 282 98
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Wenham, Cong. ch. and so. 12 00
West Brookfield, Cong. ch. and so. 19 88
Westfield, 2d Cong. ch. and so. 84 45
West Gardner, 1st Cong. ch. and so. 30 00
West Medford, Cong. ch. and so. 28 00
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———, A New Year's present, 50 00 14,776 83

Legacies. — Beverly, Mrs. Elizabeth W. Davenport, by J. K. Davenport, 200 00
Enfield, Mrs. Sarah H. Blodgett, by Daniel B. Gillett, Ex'r, 500 00
Greenfield, William B. Washburn, by William N. Washburn and F. G. Fessenden, Ex's, add'l, 22 93
No. Brookfield, Eliza W. Johnson, by Abbie W. Whiting, Ex'x, 50 00
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20,549 76

RHODE ISLAND.

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Granby, 1st Cong. ch. and so. 5 37
Greenfield Hill, Cong. ch. and so., to const. GEORGE H. MERWIN, H. M., 100; do., toward salary Rev. W. P. Elwood, 10, 110 00
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Hartford, Asylum Hill Cong. ch., 312.40; do., A friend, 25; 1st Cong. ch. (of which 35.25 from Hawes Fund), 433.09; 4th Cong. ch., 43.31, 813 80
Hebron, H. A. Bissell, 2 00
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Ledyard, Cong. ch. and. so. 12 50
Litchfield, 1st Cong. ch. and so. 47 47
Lyme, Old Lyme Cong. ch. and so., 76.60; 1st Cong. ch. and so., 30, 106 60
Meriden, 1st Cong. ch. and so. 26 41
Middlebury, Cong. ch. and so. 24 00
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Mt. Carmel, Cong. ch. and so. 12 66
Mystic, Cong. ch. and so. 20 45
New Britain, 1st Church of Christ (of wh. 100 from Y. P. S. C. E.), toward support of Geo. B. Cowles, Jr., and to const. Mrs. GEORGE B. COWLES, ELIZA F. CLARY, Rev. G. HENRY SANDWELL, and ELIJAH F. BLAKE, H. M., 400; South Cong. ch. and so., to const. CHAS. S. LANDERS, H. M., 117.23, 517 23
New Haven, Davenport ch., m. c., 31.82; Rev. Burdett Hart, D.D., 50, 81 82
New London, 1st ch. of Christ (of which 1.30 for China), to const. NANNIE LEE BROWN, H. M., 125.52; do., m. c., 13.53; do., A friend, 40, 179 05
New Milford, James Hine, 15 00
New Preston, Cong. ch. and so., 15.25; Rev. Henry Upson, 10, 25 25
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Norwalk, 1st Cong. ch. and so. 111 56

Norwich, 2d Cong. ch. and so., 109.33; Greenville Cong. ch. and so., 25; 1st Cong. ch. and so., 5.46, 139 79
Pomfret, 1st Cong. ch. and so., to const. EDWIN P. ALLEN and C. M. GROSVENOR, H. M. 209 06
Plymouth, Cong. ch. and so. 111 00
Ridgefield, 1st Cong. ch. and so., for 1894, 35 00
Salisbury, Cong. ch. and so. 35 26
Saybrook, Cong. ch. and so. 39 51
South Glastonbury, Frank S. Brewer, 15 00
South Norwalk, C. M. Lawrence, 1 25
South Windsor, 1st Cong. ch. and so. 45 80
Stratford, Cong. ch. and so. 40 00
Thomaston, 1st Cong. ch. and so. 7 40
Thompson, Cong. ch. and so. 38 47
Wallingford, The Orphan's Mite, 20 00
Wethersfield, Cong. ch. and so. 25 68
Westbrook, Cong. ch. and so. 21 06
Westport, Saugatuck Cong. ch. and so. 25 61
West Torrington, 1st Cong. ch. and so. 10 00
Windham, Cong. ch. and so. 15 98
Windham Co., A friend, 24 50
Woodbury, 1st Cong. ch. and so. 5 00
Vernon Centre, Cong. ch. and so. 40 20
——, A friend, 50 00—4,333 96

Legacies. — Cornwall, Silas C. Beers, John C. Calhoun, and G. C. Harrison, Ex's, add'l, 770 34
Stonington, Charles P. Williams, by W. J. H. Pollard, Ex'r (prev. received 6,409.86), 138 65
West Hartford, Nancy S. Gaylord, by Francis H. Parker, Ex'r, add'l, 2,250; do., Mrs. Abigail P. Talcott, by S. A. Griswold, Trustee, 73,50, 2,323 50—3,232 49

7,566 45

NEW YORK.

Aquebogue, Cong. ch. 17 43
Auburn, Prof. E. A. Huntington, 5 00
Brooklyn, Lewis-ave. Cong. ch., 64.87; Pilgrim Chapel, 20; Church of the Pilgrims, Miss Candace Prentice, 10; Clinton-ave. Cong. ch., 5, 99 87
Busti, Eli Curtiss, 5 00
Canandaigua, 1st Cong. ch. 96 43
Clifton Springs, Mrs. W. W. Warner, 10 00
Franklin, Cong. ch., to const. Rev. JOHN MARSLAND, H. M. 50 00
Homer, Cong. ch. 18 00
Java, Cong. ch. 15 85
Lawrenceville, Lucius Hulburd, 5 00
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Massena, 2d Cong. ch., 5; W. H. Cubley, 5, 10 00
Mt. Vernon, Cong. ch. 10 00
Napoli, Cong. ch. 6 00
New York, A friend of the cause, 80; Fidelia Warren, 15; Elizabeth L. Ely, 10; A friend, for Austria, 1, 106 00
Niagara Falls, 1st Cong. ch. 16 83
North Pitcher, Cong. ch. 2 00
Norwich, 1st Cong. ch., for Scudder Memo. Fund, 40 00
Oswego Falls, Cong. ch. 6 00
Oxford, Cong. ch. 100 00
Pitcher, Cong. ch. 8 00
Poughkeepsie, Wm. Adriance, 10 00
Riverhead, Cong. ch. 50 00
Sayville, Cong. ch. 28 77
Sherburne, 1st Cong. ch., to const. Rev. WM. A. TROW, H. M. 329 57
Sidney, Cong. ch. 11 08
Sloan, Rev. L. G. Rogers, 7 00
Syracuse, Plymouth ch. 14 36
Ticonderoga, 1st Cong. ch. 15 25
Utica, D. Owen, 4 00
Wellsville, 1st Cong. ch. 46 37—1,153 41

NEW JERSEY.

Bound Brook, Cong. ch. 68 91
Chatham, Stanley Cong. ch. 11 00
Plainfield, A friend, 10 00
Summit, M. N. E. 10 00
Vineland, Cong. ch. 21 04—120 95

PENNSYLVANIA.

Audenried, Welsh Cong. ch. 5 00
Edwardsdale, Welsh Cong. ch., 10; Bethesda Cong. ch., 5, 15 00
Jeffersonville, Mr. and Mrs. Francis Whiting, 100 00
Montrose, Edwin Lathrop, 5; A friend, 5, 10 00
Philadelphia, A friend, 10 00
Plymouth, Welsh Cong. ch. 41 50
Shamokin, Cong. Sab. sch. 2 36
Sharon, 1st Cong. ch. 6 33
Scranton, Providence Welsh Cong. ch., 25; W. R. Storrs, to const. Rev. DAVID P. JONES, H. M., 70, 95 00
Wilkes Barre, Puritan Cong. ch. 20 00—305 19

MARYLAND.

Baltimore, 1st Cong. ch. 60 86
——, ——, A friend, 500 00—560 86

WEST VIRGINIA.

Ceredo, Cong. ch. 5 58

DISTRICT OF COLUMBIA.

Washington, 1st Cong. ch., of wh. 50 from Gen'l E. Whittlesey, and 50 from a friend in Howard University, 325 00

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Cheraw, "Part of the Tithe," 10 00

GEORGIA.

Thomasville, Bethany Cong. ch., for work in Mexico, 5 00

FLORIDA.

Key West, 1st Cong. ch. 53 02
Leesburg, Sarah A. Benedict, 5 00
Philips, Cong. ch. 50—58 52

ALABAMA.

Kymulga, Cong. ch. 1 00
Talladega, Cong. ch., 21.50; Pres. and Mrs. H. S. De Forest, to const. Rev. FOUNTAIN G. RAGLAND, H. M., 100, 121 50—122 50

MISSISSIPPI.

Tougaloo, Henry E. Sawyer, 15 00

TENNESSEE.

Memphis, Strangers Cong. ch. 20 90

TEXAS.

Paris, Rusk-st. Cong. ch., for East Central Africa, 3 00

KENTUCKY.

Berea, Cong. ch. 12 01

MISSOURI.

Ironton, J. Markham, 1 50
Meadville, Cong. ch. 4 00
St. Louis, 1st Cong. ch., 191.26; Pilgrim ch., 156.10, 347 36—352 86

OHIO.

Brighton, 1st Cong. ch. 4 00
Brecksville, Cong. ch., toward salary Rev. J. P. Jones, 4 55
Cincinnati, Columbia Cong. ch. 41 00

Cleveland, Pilgrim ch., toward support Rev. J. P. Jones, 94.85; to const., with other dona., CHARLES BUFFETT, A. G. HART, and JOHN G. JENNINGS, H. M.; East Madison-ave. Cong. ch. (of wh. 9 from Y. P. S. C. E.), toward do., 15; Franklin-ave. Cong. ch. (of wh. 10 from Y. P. S. C. E.), toward do., 12.60; Mrs. W. G. Schauffler, "A postmortem gift," 10; H., "Thank-offering," 10, 142 45
Columbus, Mayflower Cong. ch., 9; P. L. A., 20, 29 00
Mansfield, 1st Cong. ch., to const. MARGARET E. MCBRIDE, H. M. 165 77
North Ridgeville, Cong. ch., toward support Rev. J. P. Jones, 5 00
Oberlin, 1st Cong. ch., 85.14; Wm. M. Mead, 10, 95 14
Painesville, 1st Cong. ch. 74 23
Ravenna, Cong. ch. 7 04
Sheffield, Cong. ch., toward support Rev. J. P. Jones, 12 50
Sullivan, Cong. ch. 50
Wayne, 1st Cong. ch. 15 50
Whittlesey, Lafayette Cong. ch. 5 35
Willoughby, Frances A. Page, 2 00—604 03
Legacies.— Brownhelm, Perry Darby, by W. B. Bedortha, Ex'r, 310 26
Cleveland, Mrs. Adaline Boyden, by Mrs. Ada B. Nicola and Mrs. Cordelia Kennicott, 1,000 00--1,310 26

1,914 29

ILLINOIS.

Abingdon, Emma Harris, 5 00
Aurora, New England Cong. ch. 20 03
Chebanse, Cong. ch. 10 00
Chicago, Warren-ave. Cong. ch., Mr. and Mrs. J. C. Kilner, 25; Ewing-st. Cong. ch., 22; Pilgrim Cong. ch., 6.41; Rev. G. S. F. Savage, to const. EDWARD S. COE, H. M., 100; W. B. Jacobs, for West Cent. Africa, 50, 203 41
Elgin, 1st Cong. ch. 50 00
Galesburg, 1st Cong. ch. 131 13
Geneseo, Cong. ch. 31 80
Hinsdale, Cong. ch. 5 00
Kankakee, Mr. and Mrs. A. T. Stevens, 3 10
Kewanee, Mrs. J. A. Talcott, 2 00
Mont Clare, Cong. ch. 14 00
Oak Park, Clarence S. Pellet, 12 08
Providence, Cong. ch. 10 00
Ridgeland, Cong. ch. 9 75
Rollo, Cong. ch. 8 00
Roseville, Cong. ch. 25 07
Somonauk, Union Cong. ch. 5 00
Wauponsie Grove, Cong. ch. 1 75
Western Springs, Cong. ch. 8 15—555 27
Legacies.— Buda, J. F. Hyde, by H. T. Lay, Trustee, 50
Chicago, Obadiah H. Platt, by Henry V. Freeman, Ex'r, 3,000--3,050 00

3,605 27

MICHIGAN.

Clinton, 1st Cong. ch. 15 00
Detroit, Woodward-ave. Cong. ch. 35 00
Grand Rapids, Plymouth Cong. ch. 2 80
Hancock, Cong. ch., to const. Rev. J. EDWARD REILLY, H. M. 67 66
Lansing, Plymouth Cong. ch. 5 00
Olivet, Cong. ch. 23 99—149 45

WISCONSIN.

Beloit, 2d Cong. ch., of wh. 10 from A friend, 27.25; Mrs. S. M. Clary and Russell J. C. Strong, 15, 42 25
Birnamwood, A friend, 10 00
Clintonville, 1st Cong. ch. 17 54
Eau Claire, 1st Cong. ch. 109 94
Lake Geneva, 1st Cong. ch. 17 52
Lake Mills, Cong. ch. 3 80
Lancaster, Cong. ch. 10 00
Washburn, Cong. ch. 5 00
Waukesha, 1st Cong. ch. 17 92
Whitewater, Cong. ch. 13 87—247 84

IOWA.

Alden, Cong. ch. 3 90
Alton, 1st Cong. ch. 2 84
Bellevue, Cong. ch. 4 00
Council Bluffs, 1st Cong. ch. 52 87
Decorah, 1st Cong. ch. 42 80
Des Moines, Plymouth Cong. ch., 35.93; North Park Cong. ch., 35.90, 71 83
DeWitt, Cong. ch., 5; Chas. F. Kent, 25, 30 00
Dubuque, 1st Cong. ch., "Special," 5 00
Eldora, Cong. ch. 23 50
Lansing, Rev. And. Kern, 4 00
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Masonville, Cong. ch. 3 23
Missouri Valley, Mrs. Mary Brown, 2 00
Mitchell, Cong. ch., A member, 2 00
Montour, Cong. ch. 40 00
Muscatine, 1st Cong. ch., 10, A friend, through Rev. A. B. Robbins, 50.55; A thank-offering, 5, 65 55
New Hampton, German Cong. ch. 6 20
Newton, 1st Cong. ch., 18; Wittemburg ch., 8.02, 26 02
Osage, Cong. ch. 40 40
Osceola, Jennie M. Baird, of which 5 for East. Turkey, 5 for Cent. Turkey, 5 for West. Turkey, 5 for Euro. Turkey (of which 3 for Monastir), 5 for Austria, 5 for Spain, 30 00—466 14
Legacies.— Des Moines, Mrs. Harriet L. Rollins, by S. A. Merrill, rent, 65 81
Grinnell, Mrs. Julia M. Brewer, by Helen R. Brewer, Ex'x, 100 00—165 81

631 95

MINNESOTA.

Austin, 1st Cong. ch., to const. Mrs. JULIA A. WHEAT, H. M. 100 00
Faribault, Cong. ch., to const., with other dona., Prof. JAMES J. DOW, H. M. 57 61
Glyndon, Cong. ch. and Sab. sch. 4 72
Lake Benton, Cong. ch. 3 00
Lyle, Cong. ch. 5 50
Minneapolis, Rodelmer, 1 00
Red Wing, D. C. Hill, 10 00
Rochester, Cong. ch. 52 80
Rose Creek, Cong. ch. 5 00
Salem, Welsh Cong. ch. 3 00
Taopi, Cong. ch. 3 00
Winona, 1st Cong. ch. 70 80
Worthington, Union Cong. ch. 3 49
Zumbrota, 1st Cong. ch. 28 14—348 06

KANSAS.

Alma, Cong. ch. 8 00
Leavenworth, Carrie A. Hackett, 5 00
Mound City, Cong. ch. 2 00
Partridge, Cong. ch. 15 15
Powhattan, Cong. ch. 4 14
Wakarusa Valley, Cong. ch. 1 60—35 89

NEBRASKA.

Addison, J. H. Hogbin, 34 00
Columbus, Cong. ch., for native preacher, India, 52 30
Eustis, Cong. ch. 1 55
Geneva, Cong. ch. and Sab. sch. 6 50
Harbine, Cong. ch. 2 40
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Verdon, Cong. ch. 3 00
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CALIFORNIA.

Beaumont, Y. P. S. C. E., for native preacher, Madura, 40 00
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San Diego, 1st Cong. ch. 260 00
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Stockton, Rev. John C. Holbrook, D.D. 5 00—795 85

OREGON.

Astoria, 1st Cong. ch. 25 00
Portland, 1st Cong. ch. 4 44—29 44

COLORADO.

Denver, Plymouth Cong. ch. 15 35
Greeley, Park Cong. ch. 26 13
Telluride, Cong. ch. 10 00
Trinidad, Cong. ch. 11 00—62 48

WASHINGTON.

Ritzville, German Cong. ch. 8 00

SOUTH DAKOTA.

Belle Fourche, Cong. ch. 5 00
Drakola, Cong. ch. 1 35
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——, Friends, 150 00—194 30

MONTANA.

Castle, Mrs. H. H. Barnes, 2 00

OKLAHOMA.

Pond Creek, Union Cong. ch. 1 25

DOMINION OF CANADA.

Province of Quebec, Sherbrooke, Mrs. H. J. Morey, 10 00

From THE CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY.

W. T. Gunn, Montreal, *Treasurer*.

For the Canadian Station, West Central Africa Mission, add'l, 265.60; do., for support of Rev. F. W. Macallum, 10; do., for native preacher, Madura, 50, 325 60—335 60

Legacies. — Toronto, Andrew Hamilton, by Rev. John G. Manly and Ebenezer H. Bauld, Ex's, 5,368 17

5,703 77

FOREIGN LANDS AND MISSIONARY STATIONS.

BULGARIA. — Philippopolis, Evan. ch., 8; Samokov, Estate of Mrs. Isabella D. G. Clarke, 15, 23 00
TURKEY. — Mardin, Rev. and Mrs. Willis C. Dewey, 20; Miss Clarissa H. Pratt, 5, 25 00
ZULU. — Umzumbe, Miss Agnes M. Bigelow, 25 00—73 00

MISSION WORK FOR WOMEN.

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For several missions in part, 10,839 65

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Acknowledged elsewhere as for the Debt, 1,650 00

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NEW YORK. — Berkshire, Cong. Sab. sch., for pupil, Marsovan, 30; Blooming Grove, Culbert Gerow and Eddie H. Sears, 2.60; Brooklyn, Lewis-ave. Cong. Sab. sch. Mis. Soc., 49.25; Fairport, Cong. Sab. sch., 10; Port Chester, 1st Cong. Sab. sch., 5; Sidney, Y. P. S. C. E., 5.73; Warsaw, Cong. Sab. sch., 2; West Groton, Y. P. S. C. E., 8.25, 112 83
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767 30

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MASSACHUSETTS. — Great Barrington, Cong. Sab. sch., for "Morning Star," 18.99; Springfield, Mrs. J. G. Flagg, for "Morning Star," 50c. 19 49
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Dep't, Cong. Sab. sch., 40; New Haven, College-st. Sab. sch., 15; Norwich, 1st Cong. Sab. sch., for Hiram Bingham Fund, 10, 88 00

NEW YORK. — Buffalo, 1st Cong. ch., for support Mrs. Logan, 200; East Bloomfield, Cong. Sab. sch., for "Morning Star," 14.05, 214 05

NEW JERSEY. — Upper Montclair, Chris. Union, Cong. Sab. sch. 18 75

PENNSYLVANIA. — Mahanoy City, Evan Jenkins, for "Morning Star," 50c.; do., Mrs. Joseph G. Morgan, for do., 50c. 1 00

WEST VIRGINIA. — Ceredo, Mission Band, for "Morning Star," 1 12

MICHIGAN. — Detroit, Mt. Hope Girls' Club, 2 00

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347 41

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MICHIGAN. — Olivet, Y. P. S. C. E. of 1st Cong. ch., 25; St. Johns, Y. P. S. C. E., for Rev. H. G. Bissell, 10, 35 00

WISCONSIN. — Hartland, Y. P. S. C. E., 12.50; Plymouth, do., 6.70; Ripon, do., 10, 29 20

IOWA. — Mason City, Y. P. S. C. E., 12.50; Monticello, do., 50, 62 50

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275 95

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MAINE. — Hampden, A friend, 50 00

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MASSACHUSETTS. — Ware, East Cong. Sab. sch., 19.47; Webster, 1st Cong. ch. and so., 54.16; Westfield, 2d Cong. Sab. sch., 26.91; West Springfield, A friend, 25, 125 54

RHODE ISLAND. — Providence, Beneficent Cong. Sab. sch. 50 00

CONNECTICUT. — Fairfield, Cong. Sab. sch., 27.77; Norwich, 1st Cong. Sab. sch., 4; Thompson, Cong. ch. 10.66, 42 43

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ILLINOIS. — Chicago, Y. P. S. C. E. of Union Park Cong. ch., 17; Ridgeland, Cong. ch., 38.70, 55 70

IOWA. — Muscatine, 1st Cong. Sab. sch. 10 00

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer.* 1,650 00

2,238 92

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

MAINE. — Bucksport, Mrs. M. T. Pond, for school, care of Rev. H. Blodget, D.D., 5; Orland, Misses H. and E. Buck, for do., 15; Portland, Cumberland Conference, Two friends, for pupil in Bardezag High school, 4, 24 00

NEW HAMPSHIRE. — Gilmanton Iron Works, Cong. ch., Children Nickel Soc., for work, care Miss M. E. Price, 3.29; Hanover, Dartmouth College Sab. sch., for Armenian sch. at Yozgat, 25, 28 29

VERMONT. — Bennington, Green Box Bank Co., for work at Husinec, 12; East Hardwick, Cong. Sab. sch., for Bible reader, Madura, 36; Montpelier, Junior C. E. S. of Bethany Cong. ch., for Yozgat Kindergarten, 10; Norwich, Cong. Sab. sch., for use of Dr. F. L. Kingsbury, 5, 63 00

MASSACHUSETTS. — Auburn, Cong. Sab. sch., for Bible-woman, Foochow, 20; Boston, Friends, for Foochow Mission debt, 142; Bible class, Harvard ch. and Friends, for native pastor, 55; "A steward of the Master," for the Misses Leitch, for building native teacher's house, 50; Mrs. J. Sherwood, for Mr. Pettee's work, 30; "M. H. S.," for student, care of Rev. W. H. Noyes, 10; Charlestown sale, and friends, for mule, Shansi, 1.80; Cambridgeport, A friend of missions, for work, care of Rev. H. N. Barnum, D.D., 44; Charlemont, 1st Cong. Y. P. S. C. E., for edu. Chinese boy, Kalgan, 7.25; Chelsea, Y. P. S. C. E. of Central ch., for work, care of Rev. R. A. Hume, 3; Cliftondale, 1st Cong. ch., for Marash Academy, 10.67; Dalton, Mrs. Mary E. Crane, for scholarship at Yozgat, 15; Norfolk Co., B. C., for work of Miss Nancy Jones, 10; Spencer, Mrs. O. J. Brewer's Sab. sch. class, for work of Rev. G. H. Krikorian, 5; Springfield, 1st Church of Christ, for Temperance catechism, care of Rev. E. M. Pease, 50; do., Seraph Frissell, for pupil in Girls' sch., Yozgat, 5; Westfield, Y. P. S. C. E. of 2d Cong. ch., for High School, Yozgat, 25; ———, A friend, for pupil, Bardezag High School, 10, 493 72

RHODE ISLAND. — Providence, Harry M. Hutchins, for native preacher, Marathi, 10 00

CONNECTICUT. — East Windsor, Y. P. S. C. E., for boy in school, care of Rev. J. C. Perkins, 7.50; do., 1st Cong. ch., for Normal School Building, Sivas, 5.63; Hartford, Asylum Hill Cong. ch., for Marash Academy, 50; Middletown, 1st Cong. Sab. sch., for school in Erzroom, 30; do., Mrs. H. Lucentia Ward, for work care of Rev. L. S. Gates, 25; Mystic, Cong. Sab. sch., 10; Pri. class of do., 5; Y. P. S. C. E., 5; and Mrs. T. R. Hyde, 10.00; all for school at Yozgat; New Britain, South Cong. Sab. sch., for work, care Rev. J. C. Perkins, 60; New Haven, City Mission, for Industrial work, care of Rev. Thomas S. Smith, 5.87; New Preston, Cong. ch. and so., for work care of Rev. J. S. Chandler, 12; Windham, Cong. ch. and so., for use of Rev. H. K. Wingate, 15.97; ———, A friend, for use of Rev. and Mrs. E. S. Hume, 24, 265 97

NEW YORK. — Brooklyn, Central Cong. Sab. sch., for two Bible readers, Madura, 36; Clifton Springs, F. W. Spaulding, for preacher, teacher, and medical assistant, Foochow, 75; New York, Pilgrim Cong. Chinese Sab. sch., for Girls' sch., Kuong Hoey, 75; do., Bethany ch., for scholarships, Wadale school, 24; do., Junior C. E. S. of do., for Okayama orphanage, 5; do., A friend of missions, for work of Rev. Elias Riggs, 1; Poughkeepsie, 1st Presb. Sab. sch., for work of Rev. A. N. Andrus, 100; Tarrytown, Junior C. E. S. of 1st Reformed ch., for school, care of Miss Laura Farnham, 5, 321 00

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PENNSYLVANIA. — East Smithfield, Rev. C. H. Phelps, for Theol. student, care of Rev. C. C. Tracy, 25; Germantown, "Thank-offering," for Okayama orphanage, 10; Sewickley, Woman's Miss. Soc., 2, and Mrs. V. J. E. and Misses E. J. and M. J., 3, all for Bulgarian Evangelical Society; York, Mary J. Emig and Belle L. Emig, for use of Dr. Frances E. Nieberg, 20, 60 00

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OHIO. — Geneva, Cong. Sab. sch., for pupil, care Miss E. T. Crosby, 20; Mansfield, 1st Cong. ch., for Normal sch. at Adams, 1; Saybrook, Friends, by Mrs. A. M. Messenger, for support, Caliopka Stephanoff, 8; Springfield, Y. P. S. C. E. of 1st Cong. ch., for use of Rev. George E. Albrecht, 25, 54 00

ILLINOIS. — Farmington, Mr. and Mrs. Geo. W. Little, for preacher in Madura, 40; Naperville, Y. P. S. C. E. of 1st ch., for Okayama orphanage, 10; Woodburn, Mrs. Susan Tompkins, for special needs in Madura, 5, 55 00

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IOWA. — Charles City, Y. P. S. C. E., for student, Marsovan, 25; Postville, Y. P. S. C. E., for use of Rev. F. W. Macallum, 10, 35 00

MINNESOTA. — Marshall, Y. P. S. C. E., for work, care of Miss N. C. Stewart, 15; Minneapolis, Como-ave. Cong. Sab. sch., 20, and a friend, 10, both for Theol. student, Aintab; do., Pilgrim Cong. ch., Young Ladies' Mis. Soc., 6; F. W. Lauderdale, 5, and other friends, 10, all for boarding dep't, Boys' School, care of Rev. H. K. Wingate; do., Intermediate Y. P. S. C. E. of Park-ave. Cong. ch., for use of Miss M. A. King, 17.12; Northfield, Cong. Sab. sch., for work, care of Miss Nancy Jones, 9.74, 92 86

NEBRASKA. — Beatrice, Y. P. S. C. E. of 1st Cong. ch., for work, care of Rev. R. C. Hastings, 10 00

SOUTH DAKOTA. — Mission Hill, Y. P. S. C. E., for education of "Flouer" girl, Ahmednagar, 6 00

CANADA. — Montreal, Emmanuel Cong. Chinese Sab. sch., for native teacher, care of Rev. C. R. Hager, 42 10

From THE CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY.

W. T. Gunn, Montreal, *Treasurer.*

For Bible-woman, India, 20 00
For use of Rev. F. W. Macallum, 5 25
For boys, care of Rev. W. T. Currie, 99 15—124 40

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For Inanda Seminary, 500 00
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For do. Miss M. B. Daniels, 37 11
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For conveyance for Miss Annie Stockbridge, 78 00
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For Girls' School, Paotingfu, 36 59
For tuition Okatsee Nunohiro, 15 00
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ILLINOIS. — Chicago, Pacific Cong. Sab. sch. 1 45

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WASHINGTON. — Seattle, Y. P. S. C. E. of Plymouth ch. 10 00

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer.* 52 43

404 46

Previously received and acknowledged since September 1, 1893, 4,975 14
Received in January, as above, 404 46

Total receipts for the college, 5,379 60

4,160 91

Donations received in January, 52,086 16
Legacies ,, ,, 22,561 16

74,647 32

Total from September 1, 1894, to January 31, 1895: Donations, $196,670.21; Legacies, $72,923.27 = $269,593.48.

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NEW YORK. — New York, Robbins Battell, 50 00

1,250 00
Previously received and acknowledged, 1,417 00

Total receipts for the church, 2,667 00

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CHARLES C. BURR, *Acting Treasurer,*
87 Milk Street, Boston.

January 23, 1895.

For Young People.

CHRISTIAN WORK AMONG THE AINU OF JAPAN.

Hokkaido, or Yeso, as it was formerly called, the northernmost of the long stretch of islands which form the empire of Japan, is known as the present home of the Ainu, who were driven by the Japanese, ages ago, from the warm southern regions where the fig and orange grow, to this colder clime. Here the November snows often remain till spring in the large, dark forests and wide swamps of the interior, and linger on the mountain tops till June. Yet magnolias and azaleas make the hillsides gorgeous in spring, and lilies of the valley cover whole fields in summer.

The greatest length of the island is 400 miles, and the population is about 400,000, of whom only about 17,000 are Ainu. They are fading away, like our own Indians, before an advancing, higher civilization. Nothing is known of their history before the coming of their conquerors, and little can be gleaned from the ancient Japanese writings which date back to the first emperor of Japan, who was contemporary with Manasseh, king of Judah. As Japanese art and tradition depict the Ainu in the dawn of history, so he is to-day — thickset, broad-chested, full-bearded, with moppy hair and large sparkling eyes, poorly clad and filthy. But the people are not all so degraded and depressed as they seem, and when washed and dressed in their best clothes, as they are at bear feasts and funerals, they are not at all bad-looking. They are whiter than the Japanese, and the average height of the men is five feet four inches; of the women, five feet two inches. They have been called a nation of drunkards, fully ninety-five per cent. getting intoxicated whenever they can upon *sake*, a drink made from fermented rice. It is quite generally supposed among them that strong drink is necessary for the acceptable worship of their various deities.

AN AINU OVER HIS CUPS.

For the Ainu has gods innumerable, although he considers that there is one

God over all who rules the others, and he looks for a blessed life beyond the grave for all good people. Their missionary says that they are exceedingly religious in their own strange way, yet they have no regular times for religious exercises, the chief occasions for worship being the opening of a new house, a bear feast, and a burial.

Some of the Ainu beliefs and legends are remarkable. For instance, they say the earth is not flat, but a vast round world of waters in which are many countries. They believe that God is the protecting angel of each individual person, and that every man can pray to him. They have had until now no alphabet, no writing, no numbers above a thousand. Stupid, honest, brave, and gentle, they have given a kind welcome to strangers, and we are now to tell you how they have begun to receive the gospel message.

AINU HUNTER.

Devoted Baptist missionaries have endeavored to labor among the Ainu, but have been hampered by passport restrictions. Our story tells of the life and work of one man, Mr. John Batchelor, of the English Church Missionary Society. He was born in England in 1855 and left school when only twelve years old, working in various ways, chiefly as an undergardener, and studying far into the nights until he was nineteen. At that time his thoughts were turned to foreign missions, and at twenty he offered himself to the Church Missionary Society and was accepted. The Society undertook the guidance and the expense of his education. He spent one year in college at Reading, England, another in St. Paul's College at Hong Kong, and a third and fourth year in Japan, where in 1879 he became a member of the Japan Mission of the Church Missionary Society and was stationed at Hakodate, on the island of Hokkaido.

Mr. Batchelor had already visited the Ainu while taking a rest on account of ill-health, and had studied their language "for pleasure." In 1882 he was formally appointed to labor among them, and devoted himself with characteristic vigor to the work of reducing the language to writing and of translating the Bible, using the Roman letters instead of the Chinese characters used in Japan, thus greatly simplifying the task of teaching inquirers and believers to read. He has published in Ainu the Four Gospels, with the Epistles to the Galatians, Ephesians, and Philippians, and those of James, Peter, John, and Jude, while the English Prayer Book, including the Psalms, was in press in 1894. To these he has added an Ainu-English-Japanese dictionary and a hymn book and

catechism, with tracts and other religious books. Not content with these directly missionary labors, Mr. Batchelor has written largely for various journals and has published a volume entitled *The Ainu of Japan*, describing the manners, customs, and superstitions of this strange race in the hope of awaking among his readers a deeper interest in the efforts now making to bring them under the saving influences of the gospel. In recognition of his attainments as an ethnologist and philologist Mr. Batchelor has been made a member of the Royal Geographical Society of London, and he is also a member of the Asiatic Society.

But what are earthly honors in comparison with the enduring rewards? It was in 1885 that Mr. Batchelor baptized the first Ainu convert. A few more were

AN AINU DWELLING.—MORTAR FOR HULLING WHEAT.

received in succeeding years, but it was not till 1893 that there came a shower of blessings. Some extracts from Mr. Batchelor's letters written at that time to *The Church Missionary Gleaner* will give a true idea of the man and bring us into closer sympathy with his work.

"SAPPORO, Hokkaido, August 11, 1893.

"We have had such glorious blessings here this year — and there are more to follow — that I feel irresistibly forced to the pleasure of writing to you that Christ's people and our fellow-laborers at home may rejoice with us, and pray both for us and the church of his everlasting kingdom among the poor Ainu. Surely the Lord is always faithful to his word. He is ever with us in our every trial, labor, difficulty, and disappointment, to bless us in them and through them and by them, each and all. Speaking from my own experience, I find that I have been all too ready to acknowledge his hand in everything encouraging, but only too slow to see him in my difficulties among this people. But that, I am happy to say, is over and now I can look back and see that all my disappointments have been really the greatest blessings, and that he has been with us all the time. In his name we give thanks, and him we praise.

"One is sometimes tempted to imagine that the cares of the work are to be borne by the laborer. That is truly one of the greatest mistakes a person can make in any good thing, but especially in mission work. As soon as ever I began to shift the anxieties of my labors off from myself and cast them all on the

Lord Jesus, I experienced as never before the truth of the gracious promise, 'Lo! I am with you alway,' not only to bless the worker and to lessen his burden, but also to cause his word to prosper and his church to increase.

"Thanks be to God, after all the sowing and preparation work, this year will ever be remembered as the reaping year among the Ainu, for already there have been 171 baptisms this year, thus making a church membership of 179 souls, one having gone to be with Jesus above. There are still about 200 catechumens. Thus we have let the nets down into deep waters and they are full. May the Lord keep us ever prayerful, humble, watchful, and full of his Holy Spirit and faith!

THE ONLY CHRISTIAN AINU EVANGELIST AND HIS WIFE.

"These blessings have fallen especially in Piratori, the old Ainu capital, where we first commenced the work of study and steady sowing in 1879. . . . Every woman in Piratori has accepted Christ as her Saviour. That is a glorious triumph of the cross, for the women hitherto have never been allowed to have any religion; the men only have worshiped God. Just think of old women, over seventy years of age, now for the first time in their lives praying — and praying to Jesus only! Piratori is by no means the only village where there are Christians. There are others in several of the villages near by, and each of these forms a nucleus for other churches. May the Lord indeed bless these dear Christians and add to their numbers!"

Mr. Batchelor's passport was secured on the score of teaching Ainu to the Japanese, who recognize him as an authority in the language. The passport gives him a residence in Sapporo, whence he has gone out for tours among the Ainu, averaging four tours a year, their average length being six weeks. With the new treaty revision it is expected that foreigners will be allowed to reside where they choose, and Mr. Batchelor wishes to live in Piratori, where most of the Ainu are, and where he may train them to an intelligent faith.

As Mr. Batchelor is now only forty years of age, we may hope that a long career of usefulness is still before him. He has a faithful helper in his wife, and has recently received a colleague in the person of Rev. Mr. Nettleship. Will not this wonderful story of God's blessing upon one man's work stir the hearts of all Christians who read it to greater zeal and stronger faith?

For the photographs from which our four cuts have been made, as well as for the facts relating to the personal life of Mr. Batchelor, we are indebted to Rev. C. M. Severance, of our mission in Japan.